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A Catechiſme, or Inſtitution of Chriſtian Religion:

TO BE LEARNED of all Youth, next after the little *Catechiſme*, appointed in the Booke of *Common-Prayer*.

LONDON
Printed for the Company of the *Stationers*.
1609.

By Alex. Nowell.

To the most reuerend Fathers in God, my Lord, Mathew Arch-bishop of Canterburie, Edmund Arch-bishop of Yorke, Edwin Bishop of London, and the rest of the Bishops of England.

IT is not vnknowen vnto your wisdomes that the diuersities of Catechismes, in shortnesse or length, either for the first entering of children, or for the more full instruction of youth, in the principles and summe of Christian Religion, are as well allowed by the iudgements of diuers godly and learned men, as also practized in many Christian Churches, in sundry Countries well reformed, not without good reason grounded vpon the diuersities of ages and capacitie of wits. I therefore vpon the said considerations, haue applyed my selfe in this Catechisme, being of a middle sort, both to further the profite, and to satisfie the mindes of such as may iudge the little Catechisme as written for very yong children, not fully enough to serue for their instruction: and on the other part, may thinke the larger Catechisme to be too long and tedious, either for their capacitie or leysure. For their vse (I say) and contentation, I haue heere abridged the largest Catechisme, in such sort (I trust) as it may seeme neither much defectiue in any necessarie pointes of Christian Religion, neither very superfluous in any vnnecessarie circumstances and amplifications, neither in consequence of matter greatly swaruing from good order, that as the last Catechisme, is most meet

for the first entering of children or others, though of more age, yet not of the greatest capacitie, so might this of the middle sort serue for such, as hauing somewhat profited, were yet desirous of further instruction: and lastly, such as not contented to know the chiefe points of Christian Religion briefly set foorth, were desirous also to see and vnderstand the reasons and proofes of the same, may finde in the largest Catechisme wherwith to content and satisfie their mindes, so that none should lacke instructions of godlines meet for them, of what age or capacitie soeuer they were, the which three Catechismes being purely translated into the Latine tongue, may not only serue yong beginners, or more forward Schollers in the Grammer Schoole, to the same vses, and to the learning of true religion, & the right vse of the Latine speech with one labour, but the last also might seeme not vnprofitable vnto many Ecclesiasticall Ministers for diuers good purposes. Might it therfore please your good Lordships, in respect of the former & other good considerations, which may vnto your wisdomes better appeare to allow the same, I shall thinke my little labour right well bestowed. And humbly taking my leaue, I commend you vnto the grace of Almightie God, who haue the same alwayes in his blessed keeping. *November*, 1572.

Your good Lordships to commande

A. N.

MASTER. Tell me (my childe) of what Religion thou art?

Scholler. Of the same Religion, which Christ our Sauiour taught, whereof I am called, and doe trust that indeed I am a Christian. Act.11.d.26.

M. What is the Christian Religion?

Sch. Christian Religion is the true worshipping of God, and keeping of his Commandements. Mat.4.b.10. Ioh.4.c.24.

M. Of whom or where is it to be learned?

Sch. Out of the word of God, which is written in the bookes of the old and new Testament. Ioh.5.d.30. Act.17.c.11. 2.Tim.3.d.15, 16,17.

M. Why is Gods word named the testament?

Sch. Because Gods will, what he would haue vs to do or flie, is there perfectly & vnchangeably contained, from the which we ought not to swarue on any side. Gal.3.15.17. Ioh.4.c.25. Gal.1.a.8,9. Deut.4.a.2. Esa.3.d.21.

M. By what meanes shall we come to the knowledge of Gods will written in his word?

Sch. By diligent reading and studying of the same, or by hearing it read and truly taught. Ioh.5.d.39. Act.17.c.11.

M. Is that sufficient?

Sch. Because no man can by his owne wit or dilligence attaine to the know- 1.Cor.1.d.21. &3.b.7.

Psal.119.c.33, 34.35. Ioh.16.b.13. ledge of Gods wisedom in his word conteined, we must with continuall and fernent prayer craue of God, that it would please him by his holy spirit to endue our heartes with vnderstanding and beliefe of his holy word, and with earnest desire to obey his will therein declared.

M. Which be the chiefest parts of the word of God

Sch. The Law, and the Gospell.

Ioh 1.b.17. Luc.16.d.16. Act.13.f.39. Rom.6.c.14, 15. Mat 22 d.37, 38.39 40. Luc.10.c.27, 28. M. How be these 2. known the one frō the other.

Sch The Law teacheth vs our dutie towards God and our neighbor, and chargeth vs strictly to doe the same: promising euerlasting life to such as doe fulfill the Law, and threatning eternall damnation to such as doe breake the same.

Ro 10.2.5. Gal 3 b.20. Mat.1.b.15. Luc. 5.f.3. Ioh.1.b.17. Act.2 f 38,39. & 13.f.38 36. Ro.1.2.5.b 20.& 6 b.14. 15. M. What doth the Gospell?

Sch. It promiseth that God, through faith in Christ, will be mercifull to forgiue the offenders of the law, such as be sorry therefore, and purpose to amend.

M. How many parts be there of true religion?

Sch. There be two principall partes of religiō likewise, as of the word of God, out of the which, as it were the spring-head, religion doth flow.

M.

M. Which be they?

Sch. Obedience which the law commandeth, and faith, or beliefe which the Gospell requireth. Ioh.14.b.15. c.21,23.24. Ro.10.2,5,6. b.8.

M. For more plainnesse, I would haue thee to make more parts of religion. Marc.1.b.15. Ro.1.2.5. b.16.

Sch. I may (I thinke) conueniently reckon these foure, as three parts of true religion: obedience, faith, praier, and the Sacraments. Ioh.14.b.15. c.21.23.24. Mat.16.d.26. Act.2.c.21. Ro.10.c.12,13.

M. Well then, I will inquire of these foure in order as you haue rehearled them. And for that true obedience which is the first part, it is to bee tryed by the rule of Gods law: I thinke it neeessarie in the beginning to know what thou thinkest of Gods law. Ioh.14.b.15. c.21.23.24. Gal.3.b.10. Exod.34.d.28, 29. Psal.19.b.6,7, 8,9,10.

Sch. I thinke the law of God written in two tables, to be the most perfit rule of righteousnesse, commanding all good things that are to be done, and forbidding the contrarie, Exod.20. Deut.5. Esa.30.d.21. Matt.22.b.36, 37.

M. Whereof treateth the first table?

Sch. Of godlinesse, or of our duetie towards God: and it containeth the foure first commandements.

M. The second, whereof treateth it?

Sch. Of charitie or loue among men, and of our dutie one towardes another, which Table containeth sixe Commande-

Mat.19.c.18, 19.& 22.d.39. 40.
Exod 34 d 28
Deut.4.b.13.

dements, and so in the whole, the Law containeth ten Commandements, and therefore also is called the ten Commandements.

M. Rehearse the first Commandement, of the first Table.

Exod.20.a.1. 2,3.
Deu.5.a.5,6,7.

Sch. God spake thus. Heare O Israel, I am the Lord thy God, which haue brought thee out of the land of Egypt, out of the house of bondage. Thou shalt haue none other gods before me.

M. Why doth he in the beginning tell vs, that he is the Lord our God?

Deut.10.b.15, 17.

Sch. In those words, his infinite Maiestie, power, and goodnesse are expressed, whereby wee are most strictly charged with obedience, vnlesse we will bee both

Mal.1.b.5,6.

rebels against him, that is most mightie, and vnthankefull towards him, that is, most good and gracious.

M. What meaneth it that he chargeth vs to haue none other Gods before him.

Sch. Hee forbiddeth and condemneth all Idolatrie.

M. What is Idolatrie.

Psa.115 b 8,9. Mat.4 b.10.

Sch. To reuerence with godly worship any creatures, or to put our trust or comfort in them as Gods: which to do,

were

were most abhominable. For wee ought to giue all godly honour only to his Maiestie, the greatest loue to his goodnesse, to flie to him, and to craue his helpe in all feares and dangers, and with thankefulnes to acknowledge, that we owe our selues, and all things that we haue, vnto his goodnesse. Deu.10.b.12, 13.d.20,21. Mat.22.d.37. Psal.50.c.14, 15.d.23. Psal.79.d.13. & 95.a.6,7. & 100.a.1,2 3. Ioh.3.d.27. 1.Cor.4.b.7. Iam.1.c.17.

What meane those last wordes, before me, or in my sight?

Sch. That there is nothing so secret that can be hid from him: and that therefore not onely with open life, and outward shew; but also with the inward and pure godlinesse of the heart, wee ought to honour him, and none but him onely. Psal.7.b.9. & 33.c.14. Esa.29.c.13. Mat.5.a.8. & 15.a.8.

M. Make me a briefe rehearsall of such as thou doest thinke chiefly to breake this Commandement.

Sch. All Idolaters as I haue sayde, all Soothsayers, coniurers, sorcerers, witches, Charmers, and all that seeke vnto them, all false Prophets that doe teach lyes, all that abuse the worde of God, or do not giue the chiefe credit vnto it, neither be guided by it, but doe follow their owne fantasies, all that feare, Leuit.18.c.31. Esa.8.c.19. & 40.b.9. Deut.18.c.19, 20. Mat.15.a.2,3. b.6 9.

loue,

loue or esteem any creatures aboue God, or equally with him: all these and such like, doe breake the first commandement of God.

M. Rehearse now the second commandement.

Exod.20.2.4.d.23. Leuit.26.a.1. Deut.4.c.15.16,17,18,19. Esa.40.d,18, & 44.b.9,&c.

Sch. Thou shalt not make to thy selfe any grauen Image, nor the likenesse of any thing that is in heauen aboue, or in the earth beneath, or in the waters vnder the earth: thou shalt not bow down to them nor worship them. For I the Lord thy God, am a iealous God, & visit the sins of the fathers vpon the children, vpon the third & fourth generation of them that hate me, & shew mercie vnto thousands, in them that loue me, and keepe my commandements.

M. It may seeme that this law doth condemne the arts of painting and grauing, so that it is not lawfull to haue any image at all?

Mat.22.c.20. 21.d.36,37.

Sch. Not so. For in this first Table, hee speaketh not of any artificiall thing, ciuilly to bee vsed: but onely treateth of things which doe appertaine to the worshipping of God.

M. What is then the meaning of this commandement?

Sch. In this second Commandement, God

God first forbiddeth vs to make any Images to expresse or counterfeit him, or to seeke him, or to worship him in Images. And secondly, he chargeth vs, not to worship the Images themselues, or to abuse them in any wise by Idolatrie or superstition: but that we worship God alone in spirit and truth, and as himselfe hath commanded vs in his word to worship him, and not otherwise after our owne fantasies. Esa 40.d.18, &c. Deu c.5.7,8,9 Psal.97.b.7. Esa.44.c 17.

M. Why is it not lawfull to expresse God, with a bodily and visible forme?

Sch. Because there can be no likenesse or agreeing between God, who is a spirit, eternall, infinite, unmeasurable, incomprehensible, and a bodily, fraile, dead, and vaine shape or Image. Psal 113 a 4,5. & 115.a.3.4. Esa 40.c.18, &c. Ioh.4.c.24. Ro.1.c.20. 23,&c.

M. What manner of worshipping is it which is here condemned?

Sch. When we intending to pray, turne our selues to Images, fall downe and kneele before them with uncouering our heads, or other signes, doe shew any honor unto them, as if God were presented unto vs by them. Leuit.26.a.1. Deut.4.c 19. and 5.b.9. Psal.97.b.7. & 115.b 8. Esa.44.c.17. Act.7.f.41.

M. Rehearse the addition in the end of this law?

Sch.

Exod 20.2.5. Deut.5.b.6. & 6.c.15. Psal.78.58.

Sch. For (saith he) I the Lord thy God, am a iealous God, and visit the sinnes of the fathers vpon the children, vnto the third and fourth generation of them that hate me.

M. Wherefore saith God these words?

Deut.10.b.12. 13. 3.Reg.18.f.39. Mal.1.b.5.6. 1.Tim.6.c.15. 16. Exod 34.b.14. Esa.42.b 8. Exod 34.b.7. Esa.4.c.20.21.

Sch. First in naming himselfe our Lord and our God, he chargeth vs to obey him in all things, both in respect of his authoritie, and of his goodnesse, as was afore noted. And by the word iealous, he declareth that hee can abide no partner or equall to be worshipped with him.

M. What more is said to forbid Idolatrie?

Sch. To restraine vs from offending of him by Idolatrie (which he so extreamly hateth) he threatneth that he will take vengeance, not only of them that shall so offend, but also of their childrē & posterity.

M. Proceed thou in the next.

Deut.7.b.10. Exo.34.b.6.7.

Sch. As God by great threatnings feareth vs from disobeying of him, so doeth he with greater promises of his mercie and goodnesse allure vs to obey him, promising that he will shew great mercifulnesse, both towardes all those that loue him, and also towards thousands of their

their posteritie.

M. Where afore speaking of reuenging, hee nameth but thereof foure generations at the most, why doth he here speaking of mercy name thousands?

Sch. To shew that hee is much more inclined to mercifulnes and goodnes, then to seueritie and sharpenesse. Psal. 30 a.5. & 103.b.8. & 145 b.8. Esa. 54 b.7,8, 10.

M. Rehearse now the third Commandement.

Sch. Thou shalt not take the name of the Lorde thy God in vaine, for the Lord will not hold him guiltlesse that taketh his name in vaine. Exod 20.b.7. Leuit 19.b.12.

M. Tell me what it is to take the Name of God in vaine?

Sch. To abuse it in blasphemie, sorcerie, or witch-craft, in cursing, forswearing, or with swearing rashly, vnaduisedly, or without necessitie, or with once naming it without a waighty cause, and great reuerence. Esa.8.c.10.& 52.b.5. Act.19.c.13. 1.Tim.1.b. 10. Mat.5.f.33.34. Psal 113.a.1.2.

M. Is there any lawfull vsing of the Name of God in swearing?

Sch. Yea forsooth, when an oath is taken for a iust cause, either to affirme a truth, especially, if the Magistrate require or command it, or if any other matter of great importance, wherein we are either to maintaine vnviolate the honour of Exod 22.b.11. Iosu.2.b.12. Psal.15.b.5. & 63.b.12. 2.Cor. 1. d.23. Gal 1.d 20. Heb.6.d. 16.

God,

God, and to set forth his glory, or preserue mutuall agreement and charitie among men. In those cases we may take an oath, vsing therein with great reuerence, the fearefull and glorious Name of our God only, and of none other creature.

M. What followeth next?

Exod.22.b.7. Leuit.19.b.12. *Sch.* For the Lord will not holde him guiltles that taketh his name in vaine.

M. Why doth he here particularly threaten them that abuse his Name?

Leuit.19.c.12. Ezech.20.b.9. c.14. Sch. His meaning was, to shewe how highly hee esteemeth the glory of his Name, to the end, that seeing punishment ready for vs, we should so much the more heedfully beware of abusing it.

M. May wee not then sweare by the names of Saints, or by the names of other men?

Exo.22.b.11. Psal.63.b.12. Heb.6.d.6. Deut.6.b.13. & 10.d.20. Iosua,23.b.7. Esa.25.c.16. Sch. No. For to sweare, is nothing else but to call on him by whom wee sweare, to be a witnesse that we sweare true: and to bee a reuenger of our lying, if wee sweare false. Which honour of knowing and punishing of all euill, being due to Gods wisedome and maiestie onely, to giue to any other person or creatures, were a most hainous sinne.

M. Rehearse

M. Rehearse the next commandement.

Sch. The fourth commandement, which is the last of the first Table, is this: Memember that thou keepe holy the Sabboth day. Sixe daies shalt thou labour and do all that thou hast to do. But the seuenth day is the sabboth of the Lord thy God. In it thou shalt doe no manner of worke, thou, and thy sonne and thy daughter, thy man seruant, thy maid seruant, thy cattle and the stranger that is within thy gates. For in sixe daies the Lord made heauen and earth, the sea, and all that in them is, and rested the seuenth day. Wherefore the Lord blessed the seuenth day and hallowed it. Exod. 16.c.23. & 20.b.8,9, 10,11.& 31.c. 13. Leuit.23.a.3. Deut.5.c.12, 13,14,15. Ezec.20.b.12. Gen.2.a.1,2,3. Heb.4.a.3.4.9, 10.

M. What meaneth this word Sabbath?

Sch. Sabboth, by interpretation signifieth rest. And that day (for that it is appointed onely for the worshipping of God) the godly must lay aside all worldly businesse, that they may the more diligently intend to religion and godlinesse. Exod.16. d.23. Leuit.16 c.31. Ier.27.c.21. Luc.13 c.56. Ezec.46.a.1. Marc.6.a.2.

M. Why hath God set herein before vs an example of himselfe for vs to follow?

Sch. Because notable and noble examples doe more throughly stirre vp, and shar- Tob.2.b 12. Iob.13.b.13,15. 1 Cor.4.d.15, 16.& 11.a.1.

Eph.5.22. 1Pet.3.d.22. f.23.

sharpen mens mindes. For seruants doe willingly follow their masters, and children their parents. And nothing is more to be desired of men, then to frame themselues to the example and following of God.

M. After what manner is this Sabboth to be kept holy?

Mark.6.2.2. Luc.4.c.16. Act.13.d.27. Mat.10.d.32. Psal.95.2.2. Esa.56.c.7. Mat.21.c.13. Eph.3.d.21. 1Cor.11.d.18. & 14.c.26.

Sch. The people must assemble together to heare the doctrine of Christ, to yeelde confession of their faith, to make publike prayers to God, to keepe the memory of Gods workes, and to render thanks vnto him for his benefits, & to celebrate the holy Sacraments, which he hath left vs.

M. Is there no more required of vs, for the keeping holy of the Sabboth day?

Sch. This is the outward rest, and keeping holy of the Sabboth day, besides the which, there is a spirituall rest and sanctifying it.

M. What is that?

Esa.2.c.14.16. & 58.d.13. Heb.4.c.9.10.

Sch. That is, when resting from worldly businesse, and from our owne workes and studies, we yeelde our selues wholly to Gods gouernance, that hee may doe his workes in vs, and when (as the scripture

tures termeth it) wee crucifie our flesh, we bridle the frowrd desires and motions of our heart, restraining our owne nature, that wee may obey the will of God: for thus doing, our Sabboth day here vpon earth, shall most aptly expresse a figure and likenesse of the eternall and holy rest, which we shall for euer inioy in heauen. Gal. 5.d.14. Col.3.a.5.

M. Shall it be enough to haue done these things euery seuenth day?

Sch. These things (in deed) euery man priuately ought to record, and thinke vpon euery day: but for our negligence and weakenes sake, one certaine speciall day is by publike order appointed for this mattter. Psal.1.2.4.& 48 2.4. Luk.18.2.1. Eph.5.c.19.20.

M. Hitherto thou hast rehearsed mee the Lawes of the first table, wherein the true worshipping of God, which is the fountaine of all good things, is briefly comprehended, and all euill things to God-ward be forbidden. Now therfore I would haue thee tell me what be the duties of our charitie and loue towards men, which duties doe spring & are drawne out of the same fountaine, and which are contained in the second Table.

Sch. The second table beginneth thus: Honour thy father and thy mother, that thy dayes may be long in the land Exod.20.b.12. Deut.5.b.16. Mat.15.2.4.

which the Lord thy God giueth thee.

Pro.1.8. Mat.7.b.13. Col.3.c.20. Heb.12.c.9.

Sch. The honour of parents containeth loue, feare, and reuerence, and consisteth in obeying them, in seruing, helping and defending them: and also, in finding and releeuing them, if euer they be in need.

M. Doth the law extend onely to parents by nature?

Deut.17.b.9, 10. Rom.13.2.1. Luk.10.c.16. Leui.19.c.32. 2.Tim.5.a.1. Pro.5.c.23.

Sch. All that be in authoritie, or worthy of reuerence, are meant by the name of parents, as princes, magistrates, ministers of the Church, Schoole-masters, learned men, wise men, aged men, men of worship, and such like.

M. Why are princes, magistrates and other superiors called by the name of parents?

Rom.13.2.4. Heb.13.c.17.

Sch. To teach vs that they are giuen vs of God, both for our owne and the publike benefite, and so by the name of parents, giuen to princes, magistrates, and other superiors, we are charged not only to obey them, but also to honor and loue them.

M What followeth?

Exo.20.b.12. Leu.5.b.16. Eph.6.1.2.3.

Sch. That God will blesse them, who be obedient and giue due honor to their parents, princes, magistrates and other superiors, with long and happy life. And

on

on the contrary part it followeth, that all such as doe disobey or dishonour their parents, Princes, Magistrates, or superiors, shall come to a sudden, speedie, and shamefull death, or else shall lead a life more wretched and vile then any death: and finally, for their disobedience and wickednesse, shall suffer everlasting punishment in hell.

M. Rehearse the fixt Commandement.

Sch. Thou shalt not kill. Exod. 20. b. 13. Deut. 5. c. 17.

M. Shall we sufficiently fulfill this law, if we keep our hands cleane from slaughter and blood? Mat. 5. c. 21. & 19. c. 18. Iac 2. b. 11.

Sch. All things tending towards bloodshedding are also forbidden, as mockes, reproaches, quarrellings, fightings, and such like. Mat. 5. d. 21, 22, 23, 24. Rom. 3 c. 13, 14, 15.

M. What more?

Sch. God made this Law not onely for our outward workes, but also and chiefly for the affections of the heart: for anger and hatred, and every desire to kill, to revenge or to hurt, is before God adiudged man-slaughter. Therefore these also God (by his law) forbiddeth vs. Gal. 5. d. 20, 21. Iac. 3. c. 14. d. 16. Mat. 5. d. 22. Gal. 3. c. 20. 21. 1. Ioh. 2. b. 9, 10, 11. Luk. 6. d. 27, 28.

M. Shall we then fully satisfie the Law, if we hate no man?

Sch. God in condemning hatred, requi-

Ro.12.c.14.d. 17,19.20. reth loue towards all men, euen our enemies; yea, so farre as to wish health, safetie, and al good things, to them that wish vs euill, and doe beare vs a hatefull and cruell mind, and as much as in vs lyeth to doe them good, and to pray for them.

M. What is the seuenth Commandement?

Sch. Thou shalt not commit Adulterie.

M. what doest thou think to be contained therin?

Exod. 20.b.14. Deut. 5.c.18. Mat.19.c.18. Pro.6.d.24,25. Mat 5.d.27, 28,29. Ro.13.d.13. 1.Cor.6.b. 9, 10.c.15,16,18, 19. 1.Thes.4.a.3, 4,5,7.& 5.d. 22. Eze.16.g.49. 56. Eccle.33 c.26. 1.Cor.3.d.16, 17.& 6.c.13,16.

Sch. By this commandement is forbidden all kinde of filthy lustes, all vnchastnesse of speech, all wantonnesse of countenance and gesture, and all outward shew of vnchastitie whatsoeuer it be. Idlenesse likewise, excesse of meat, drinke, apparell, wanton playes and pastimes, and whatsoeuer else may occasion any vncleannesse either of body or minde, are forbidden by this commandement: for by this commandement we are charged to keepe our mindes also cleane from vnchaste thoughts and desires, because as well our soules, as our bodies, are the temple of the holy Ghost.

M. Goe on to the rest.

Exod.20.b.15. Mat.19.c.18. Sch. The eight Commandement. Thou shalt not steale,

M.

M. What is forbidden by this commandement?

Sch. Not onely those thefts which are punished by mans Law, are forbidden: but also we are charged that we deceiue no man in buying and selling by vntrue and vneuen measures or waights, or with deceitfull or naughtie wares, or by peruerting of iudgement with bribes or gifts, or by any deceitfull meanes. Further, all withdrawing of other mens duties, as withholding of the labourers hire, refusing by couetousnesse to relieue the poore, to succor widowes, fatherlesse children and strangers, to leaue the ignorant vntaught, the simple vncounselled, the wandering and erring vndirected, the sorrowfull vncomforted, and such like, are by this law condemned.

Pro.11.a.1. & 20.b.10.d. 23. 1.Thes.4.b.6. Ti.2.c.10. Psal.62.b.10. Prou.17.d.13. Esa.5.d.23. Ezec.22.d.13. Mal.3.b.5. 1.Tim.5.c.18. Pro.14.d.20, 21.c.31. Ia.2.2.3,9. & 5.d.19,20. Leuit.19.b.6, 10.& 23.d.22. Deut.22.2.12. 2,3,4.& 24.c. 15,17,19. & 27. c.17,18,19.

M. Is any more contained in this cõmandement?

Sch. Yea forsooth. For all purpose and desire to make our gaine of others losse, is forbidden by this law. For that which is wrong before man to doe, the same is euill before God, once to will or desire.

Zach.8.c.16,17. Act.20.g.33.

M. What is the ninth Commandement?

Sch. Thou shalt beare no false witnesse against thy Neighbour.

Exod.20.c.16. Deut.5.c.20. Mat.19.c.18.

M. What is the meaning of this cõmandement?

Sch. In this law wee are forbidden not onely open and manifest periurie, and breaking of our oath: but also all lying, slanders, back-bitings, and euill speakings, whereby our neighbor may loose his good name, and all flatterie and dissembling whereby he may take harme. And that neither our selues at any time, speake any false or vntrue thing; neither by words, writings, or silence, allow the same in other, but that we euer loue, follow, maintaine, and vphold the truth.

Psal.15.a.3.
Soph.3.b.18.
Mat.19.c.18.
Luke 3.c.14.
1.Pet.2.a.1,2.
Pro.3.2.3.&
12.c.17 19.&
13.d.25.

M. Is there yet any more meant by this Law?

Sch. God who knoweth the secrets of our hearts, when he forbiddeth euill speaking, doth therewith also forbid wrongfull misdeeming, and euill thinking of our neighbours. Yea, and hee chargeth vs as farre as truth may suffer, to thinke well of them, and to our vttermost power to preserue their good name.

Eccle.37.c.15.
1.Cor.13.c.18.
Ephe.4.d.23.
Mat.7.a.2.
Rom.14.a.4.
1.Co.13.b.5,
7.

M. Now remaineth the last Commandement.

Sch. Thou shalt not couet thy Neighbours house. Thou shalt not couet thy neighbours wife, nor his seruant, nor his maid, nor his oxe, nor his Asse, nor any

Exo.20.c.17.
Mich.2.a.1 2.
Rom.7.b.7.
& 23 d.4.
1.Cor.10.b.6.

any thing that is his.

M. What is more commanded here, then was before?

Sch. God hath before forbidden euil doings and corrupt affections of the mind, but now he requireth of vs a moſt preciſe pureneſſe, that we ſuffer not any deſire, be it neuer ſo light, nor any thought, bee it neuer ſo ſmall, in any wiſe ſwarming from right, euer to creepe into our hearts: for it is meete that euen in our very hearts and mindes, ſhould ſhine before God moſt perfect pureneſſe & cleanneſſe. For innocencie and righteouſnes, but that which is moſt perfect can pleaſe him, whereof hee hath alſo ſet before vs this law as a moſt perfect rule.

Pſal.1 c.16. Gal.5.d.24. Ier.4.b.14. Eze.18.c.31. Mat.5.a.18. Rom.12.a.2. Pſal.5.a.4,5. 2.Cor.6.c.14.

M. Now thou haſt briefly told mee the meaning of the ten Commandements, tell me, cannot all theſe things that thou haſt ſeuerally and ſpiritually declared, be in few words gathered as it were into one ſumme?

Sch. Yes, verily, ſeeing that Chriſt our heauenly Father & redeemer, hath comprized the whole pith and ſubſtance of the law in a ſumme and ſhort iudgement in this maner, ſaying: Thou ſhalt loue the *Lord* thy *God* with all thy heart, with all

Mat.22.23. Mar.12.c.30. Luk.10.a.27.

thy ſoule, with all thy minde, and with al thy ſtrength And this is the greateſt Commandement in the law. And the ſecõd is like vnto this. Thou ſhalt loue thy neighbour as thy ſelfe: for in theſe two Commandements, are contained the whole Law, and the Prophets.

M. What maner of loue of God doeſt thou take here to be required?

Sch. Such as is meet for God, that is, that we acknowledge him, both for our moſt mightie Lord, and our moſt louing Father, and moſt merciſull Sauiour. Wherefore to his loue is to be adioyned, both reuerence to his maieſtie, & obedience to his wil, & affiance in his goodnes.

Deut. 5. 10. c. 12, 17, 20. Pſal. 25. a. 1. & 31. a. 1. & 96. b. 7, 8, 9. & 118. b. 8.

M. What is meant by all thy heart, all thy ſoule, and all thy ſtrength?

Sch. Such feruencie and ſuch vnfeinednes of loue, that there be no roome for any thoughts, for any deſires, for any meanings or doings, that diſagree from the loue of God: for euery godly man loueth God, not only more deerely then all his, but alſo more deerely then himſelfe.

Deut. 6. c. 17, 18. & 30. b. 6. Ioſu. 23. c. 11. Ioh. 14. b. 15. c. 21, 22, 24. & 15. b. 10. Mat. 10. d. 37. 8. Luk. 14. f. 26. 1.

M. Now what ſayeſt thou of the loue of our neighbour?

Sch.

Sch. Christs will was, that their should be most strict bonds of loue amongst his Christians. And as we be by nature most inclined to the loue of our selues, so can there not bee deuised a plainer, nor shorter, nor more pithie, nor more indifferent a rule of brotherly loue, then that which the Lord hath gathered out of our owne nature, and set before vs: that is, that euery man should beare to his neighbour the same good will that hee beareth to himselfe. Whereof it followeth, that we should not doe any thing to our neighbor, nor say, nor thinke any thing of him, which we would not haue others to doe to our selues, or to say, or to thinke of our selues.

Io.13.d.34,43. 1.Cor.13.b.4, 5,&c. Eph.5.a.2.d, 29. Phil.1.a.2,3. 1.Thes.4.b.9, 10. Mat.7.b.12. & 22.d.39. Luk. 6.d.13. Rom.13.c.8, 9.10. 1.Cor.13.b.5, 6.&c.

M. How farre extendeth the name of neighbour?

Sch. The name of neighbour containeth not onely those that dwell neere vs, or be of our kin, and alliance, or friendes, or such as be knit to vs in any ciuill bond of loue, but also those whom we know not, yea, and our enemies.

Mat.5.g.43, 44. Luk.10.f.33, 36,37. 1.Thess.4.b. 9,10.

M. Seeing then the law doth shew a perfect maner of worshipping God aright, and of neighbourly loue, ought wee not to loue wholly according to the rule thereof?

Sch.

Deut.8.1.& 11.d.22,23. & 30.c.16.15,17. Mat.19.c.17. Ioh.1.g.30.

Sch. Yea certainly, and so much, that God promiseth life to them that liue according to the rule of the law, and on the other side, threatneth death to them that breake his lawes, as aforesaid.

M. Doest thou then thinke them to bee iustified that doe in all things the law of God?

Rom.10.a.5.

Sch. Yea surely, if any were able to performe it, they should bee iustified by the Law, but we are all by originall corruption of our nature, of such blindnes, wickednesse and frowardnesse, that wee can neither vnderstand, nor are able or willing to do our dutie required by the law. And though there bee some one found, that performeth some one or two outward points of the law, yet doth hee offend in diuers other: and the heart of man is euer swaruing from the inward iustice and innocencie required in the law. Wherefore none can be iustified by the law before God, for he pronounceth them all to be accursed and abhominable, that do not fulfill all things that are contained in the law.

Gen.6.b.5.& 8.d.21. Pro.20.b.9. Ro.7.c.14,15. Gal.5.d.16. Pro.20.b.9. Deut.27.d.26. Gal 3.b.10. Iac.2.c.10,11.

M. Doth then the law set all men in this remediless estate?

Sch.

Sch. The vnbelieuing and the vngodly, the law doth both set, and leaue in such case as I haue spoken, who as they are not able to fulfill the least iot of the law, so haue they no affiance at all in Gods mercie through Christ. But among the godly the law hath other vses. Deut.27.d.26. Ro.3.b.7.p.8. & 8.b.7.8. Ephe.5.b.5,6. Ia.2.b.10.

M. What vses?

Sch. First the law setting a perfect rule of righteousnes before our eyes, stirreth vp our diligence to direct our liues thereafter. Deut.6.b.6.7. Iosu.1.b.7,8. psal.1.2.2. & 119. the whole.

M. What more?

Sch. Secondly, when we perceiue that the law requireth things farre aboue mans power, and do finde our selues too weake for so great a burden, the Lawe doeth raise vs vp to craue strength at the Lords hand. Rom.3.6.19. & 7.c.14.15. 2.Cor.3.b.5. Psal.119 2.5. 12,27.28.b. 33 34,&c.

M. Proceed.

Sch. Further when wee behold in the law, as it were in a Glasse, the spots, and vncleannesse of our selues, it bydeth vs, that we trust not in our owne innocencie, and stayeth vs for being proude in the sight of God. Rom.3.b.10, 11,12.c.19,20. & 7.b.7.

M. Say on.

Sch.

Prou.20.b.9. 2.Ioan.3.2.4. Deut.27.d.16. Gal 3.b 10. Ro 1.c.18.& 2. b.8.& 4 c.15. & 6.d.23. 2.Co.3 b.7,9.

Sch. When we finde in our consciences that we be guiltie of sinne (which is the breach of Gods law) and know also that by sinne wee doe deserue the curse, and most heauie wrath of God, and that the reward of sinne, is not onely all worldly miserie, bodily diseases, and death, but also eternall damnation, and death euerlasting: the law shewing vs to be in this most damnable estate, striketh our hearts with feare, and with wholesome sorrow,

Ephes.5.b 5,6.

Rom.3.c.20, 21.22.& 5.c. 15,16,&c. Gal.2.c.16.

and driueth vs to repentãce, and to seeke pardon of our sinnes, righteousnes, and life euerlasting (which wee cannot haue by the Law) by and through Christ our Sauiour onely.

Rom.10.2.4 Gal 3.b 10,11. & d.24.

M. Then so farre as I perceiue, thou Sieest that the law is (as it were) a certaine Schoole-master to Christ, to lead vs the right way to him, by knowing of our selues, and by repentance and faith.

Ro.3.d.33.& 7.c.12,13,16. Gal.3.c.20.

Sch. Yea forsooth, and withall, it right well appeareth, that the law is not giuen in vaine, though men be farre vnable to doe their duetie required in the law.

M Thou saiest true. Now my deare child sith thou hast so much as it may be in a short abridgemẽt, largely answered this matter of the law, & obedience: good order requireth that we speak next of the

the Gospell, which containeth the promises of mercy through Christ, to them that haue broken Gods Law, and be sorry therefore, to the which Gospel, faith, hath especially respect. For this was the second point in our diuision, & this also the very orderly course of those matters that wee haue treated of, hath as it were, by the hand brought vs vnto. Tell me therefore, what is the summe of the Gospel, and of our faith.

Sch. **Euen the same wherein the chiefe Articles of the Christian faith haue been in old time briefly knit vp and contained, & which is commonly called the Creed, that is, our beliefe.**

M. Rehearse thy beliefe?

Sch. I beleiue in God the Father Almightie, maker of heauen and earth. And in Iesus Christ his only sonne our Lord, which was conceiued by the holy Ghost, borne of the Virgin *Mary*. Suffered vnder Ponce Pilate, was crucified, dead and buried. He descended into hell. The third day he rose againe from the dead. He ascended into heauen, & sitteth at the right hand of God the Father Almightie. From thence he shall come to iudge the quicke and the dead. I beleiue in the holy Ghost. The holy Catholike Church. The Communion

Saints. The forgiuenes of sinnes. The resurrection of the body. And the life euerlasting. Amen.

M. Into how many parts doest thou diuide this whole confession of Faith?

Sch. Into foure principall parts. In the first whereof, is intreated of God the father, and the creation of all things. In the second of his Sonne Iesus Christ, which part containeth the whole summe of the redemption of man. In the third, of the holy Ghost. In the fourth, of the Church, and of the benefits of God towards the Church.

M. Goe forward then to declare me these 4 parts in order: and first in the very beginning of the Creed, what meanest thou by this word beleeue?

Mat.10.c.32. & 28.d.19. Ioh.1.b.12.13. Rom.1.b.17. & 10.b.9. Gal.3.d.26. Heb 4.d 24.

Sch. I meane thereby that I haue a true and liuely faith, that is to say, a Christian mans faith in God the father, God the Sonne, and God the holy Ghost, and that I doe confesse this forme of confession, testifie and approue the same faith.

M. Tell me as plainely as thou canst, what that same liuely, true and Christian faith is?

Ioh.1.b.10,13. Rom.8.b.14.8, 38,39.

Sch. Faith is an assured knowledge of the fatherly good will of God towards vs through Christ, and an affiance in the same

same goodnesse, as it is witnessed in the Gospell: which faith hath coupled with it an indeuour of godly life, that is to obey the will of God the Father. Col.1.a.2. Heb.10.d.22, 23.& 11.a.1. Psal.1.a.3. Mat.7.c.17,18. & 13.c.23. Gal.3.a.6.d. 1.Pet.1.c.13, 14,15.

M. Then thou hast learned, that no vngodly persons, which either dispaire of Gods mercy, or fear of his iustice, but lead a wicked life carelesly, can haue the true Christian faith, though they do rehearse the words thereof with their tongue.

Sch. So I haue learned indeed.

M. Seing there is but one God, tel me why in the confession of the Christian faith, thou rehearsest three; the father, the sonne, and the holy Ghost?

Sch. Those be not the names of sundry Gods, but of three distinct persons in the God-head. For God the Father, God the Sonne, and God the holy Ghost, being three persons, are one only God, as we are taught by the holy Scriptures, which wee ought readily to beleeue, rather then curiously to search the infinite depth of so secret and hidden mistery. Mat.3.c.16,17. & 28.d.19. 1.Ioh.13.b.30. & 14.b.7,8,9, 10,11. 1.Cor.8.a.5,6.

M. Thou sayest true. Go forward therefore; Why callest thou God, Father? Psal.2.b.7. Mat.3.c.17.

Sch. First & principally, for that he is the naturall Father of his only Sonne, Iesus Christ. Secondly, for that he is our father, both for that he created vs, & gaue life vnto vs all, and also for that he hath Ioh.1.b.14. Ro.15.b.6. 2.Cor.1.a.3. Gen.1.d.27. Mal.2.a.6. & 2.b.10.

heauenly

Ioh.1.b.12. & 3.a.3,5. Rom.8.c.15, 16,17. Gal.4.a.5,6. Eph.1.a.5,6. Tit.3.b.7. 1.Pet.1.a.3,4. d.23.

heauenly begotten vs againe, through the holy Ghost, and by faith in his true and naturall Sonne Iesus Christ, hee hath elected and adopted vs his children, and through the same Christ hath giuen vs his kingdome, and the inheritance of euerlasting life.

M. Why doest thou name God, Almightie?

Esa.40.c.21, 22,&c. Mat.5.g.45. & 10.c.29. Eph.1.b.11. Heb.1.a.2,3.

Sch. For that hee made all things, and hath all things vnder his power, to order them after his will.

M. Be wicked spirits and euill men also subiect to Gods power?

Ioh.1.b.10,11, 12. Mat.8.d.31,32. Luk.22.d.31, 32. Ioh.10.f.28, 29.& 19.b.10, 11. Act.2.d.23, 24.& 4.f.27, 28.& 12.c.11.

Sch. Else could we neuer be out of fear, if they might haue any power ouer vs, without the will of God. But wee are vpholden by this comfort, that neither the diuil, nor wicked men can once stirre, but at Gods will or sufferance, and that we are so vnder the protection of our Almightie Father, as that not so much as one haire of our head can fall to the ground but by his will, who beareth vs so good will.

Luk.12.b.7. & 21.d.18. Psal.139.a.1. & 50.b.6.

M. Why is it added, that God is the Creator of heauen and earth?

Sch. Because the greatnesse, wisedome, and goodnes of God, which are of themselues

selues incomprehensible, are to be seene in his workes, as it were in a glasse. For when wee see that same vnmeasurable greatnesse of the world, and all the parts thereof to be so framed, as they could not possibly in beautie be fairer, nor for profit be better: we forthwith thereby vnderstand the infinite power, wisedome and goodnes of the workeman and builder thereof. Rom.1.19,20.

M. How doest thou say, that God created all things?

Sch. That God (the most good & mightie Father) at the beginning and of nothing, by the power of his word, that is, of Iesus Christ, his Sonne, framed and made this whole visible world, and all things whatsoeuer they bee that are contained therein, and also the vncorporall spirits, whom we call Angels. Gene.1.1.&c. Psal.33.b.6,7. and 89.b.11. Ioh.1.2.3. Act.14.c.15. 1.Cor.8.a.6. Heb.1.a.2. Colos.1.c.16.

M. But doest thou thinke it godly, to affirme that God created all spirits, euen those wicked spirits whom we call diuels?

Sch. God did not create them such, but they by their owne euilnesse fell from their first creation, without hope of recouerie: and so are they become euil, not by creation and nature, but by corrupti- Gen.1.d.31. Iob 8.f.44. Iud.b.6.

on of nature.

M. Did God thinke it enough to haue once created all things, and then to cast away all further care of all things from thence foorth.

Psal.75.2.3. & 104.b.8,9,&c. & 145.c.14,15. & 147.a.5,6. &c.

Sch. No, but as God hath created all, so hee vpholdeth and gouerneth all, else would all soone runne to vtter ruine.

Col.1.b.16,17. Heb.1.a.2,3.

M. To what end doest thou thinke that Almighty God hath created and doth gouerne all things?

Gen.1.d.26, 29. Psal.8.b.6,7. & 10.4.c.14, 15,&c. Prou.16.d.4. Esa.43,b 7. Rom.11.c.36. Col.1.c.16.

Sch. The world it selfe was made for man, and all things that were therein, were prouided for the vse and profite of man. And as God made all other things for man, so made he man himselfe for his glory.

Gen.1.d.25, & 2.b.7,c,8, 20.d.21.13.

M. What hast thou then to say of the first beginning and creation of man?

Sch. That which Moses wrote, that is, that God fashioned the first man of clay, and breathed into him soule and life, and afterward out of the side of man, being cast in a sleepe, he tooke out woman, and brought her into the world, to ioyne her to man, for an helper and companion of his life.

M. Where at this day there is to be seene in both men and women so great corruption, wickednesse, and peruersnes, did God create them such from the beginning?

Sch.

Sch. Nothing lesse, For God being most perfectly good, can make nothing but good. God therefore at the first made man, according to his owne image and likenesse. Gen 1.d.26, 27.11. Col.3.b.10.

M. what was that image, according to the which thou saiest that man was fashioned?

Sch. It is most absolute righteousnesse, & most perfect holines, which most properly belongeth to the very nature of God, the which image was in man, vntill man by loue of him marde the same. Deut.32.3.14. Rom.6.c.14. Col.3.b 10. 1.Ioh.1.b.5. & 2.d.29.& 3. 2.3. Sap.1.c.13,14, &c.

M. Tell me how this came to passe?

Sch. The woman deceiued by the diuell, perswaded the man to take of the fruite which God had forbidden them, wherby the image, according to the which they were created, was defaced, and both they and their posteritie became disobedient to God, froward and vnable to all goodnesse, and subiects, not only to all worldly miseries, bodily diseases, and temporall death, but also vnto eternall death, and euerlasting damnation. Gen 3.a.1,2. &c. Sap.1.c.13,14. 1.Cor.1.d.14. Rom 8.b.7,8. 2.Cor.3.b.5. Ro.9.d.23. Ephe.5.b.5,6.

M. But may it not seeme that God did too rigorously punish the tasting of an apple?

Sch. Let no man extenuate the most hemous offence of man as a small trel-

Gen.6.2.3.4.5.6.b.11.d.22. yasse and weigh the deed by the Apple, and by the only exesse of gluttony. For he with his wife catched and snared with the guilefull allurements of Sathan, by infidilitie revolted frō the truth of God to a lie: he gaue credite to the false suggestions of the serpent, wherein he accused God of vntruth, of enuie, and of malitious withdrawing of some goodnesse. Having receiued so many benefits, he became most vnthankefull towards God, the giuer of thē, he the child of the earth, not contented that hee was made according to the image of God: with intollerable ambition and pryde sought to make himselfe equal with the maiestie of God. Finally, he withdrew himselfe from allegiance to his Creator: yea, and malipertly shooke off his yoke. Caine therefore is it to extenuate the sinne of *Adam*.

Gen.1.d.29. Psal.8.b.4.5.6.&c. and 104. e.24.25.

Gen.1.d.28.29. Col.3.b.10. Ose.6.b.7.

M. But why should all the posteritie for the parents faule, loose all that felicitie, and fall to all miseries.

Sch. God indued *Adam* with those ornaments, to haue them or loose them to him & his, that is to all mankinde. And it could not otherwise be, but that as of an

euill

euill tree euill fruits doe spring: so of Adam being corrupted with sinne, all the issue that came of him must also be corrupted with that originall sinne. How beit we needs not so much to complaine vpon our father *Adam*, seeing our selues by our many and great sinnes are most deseruedly fallen into all miseries, death and damnation, for deliuery from the which, there remaineth no helpe or remedie in our selues, or any other creature. Mat.7.c.18. & 12.c.33. Rom.5.b.12.6. 14,17,&c. Ose.6.b.7. Rom.6.d.23. 2.Cor.11.d.3. Eph.5.b.5.6.

M. What hope and comfort then is left, and in whom remaineth it?

Sch. God promised that the seed of the woman, which is Iesus Christ the sonne of the virgin *Mary*, should bruse the head of the serpent, that is of the deuill who deceiued them, & so should deliuer them and their posteritie that beleeued the same. And this is it, which now followeth in the second part of the Creed: I beleeue in Iesus Christ, &c. Gen.3.c.14.15 Rom.5.c.15, 16,&c. Gal.3.c.16,19, Heb. 2.d.14,15, 16.

M. what signifieth this name Iesus?

Sch. Iesus in our tongue, is as much to say, as the Sauiour. For Iesus Christ the sonne of God, & the sonne of the virgin, hath deliuered and saued vs, which Mat.1.d.21. Act.10.f.38. Col.1.c.13,14. Heb.2.d 14,15. 1.Ioh.3.b.8.

were holden bound with wickednesse, and thrall in the foule bondage of the old serpent the diuell, and were wrapped in the snares of eternall death.

M. Who gaue him the name of Iesus?

Sch. The angell, by the commandement of God himselfe.

Mat.1.d.21. Luk.1.c.13. & 2.c.21.

M. Now tell mee what meaneth this name of Christ?

Psal.2.d.6. Esa.6.1.2.1. Dan.9.d.24, 25.

Sch. It is as much to say, as annointed, whereby is meant that hee by the Holy Ghost is annointed the soueraigne king, Priest, and Prophet.

Luk.4.c.18.

M. Is Christs kingdome a wordly kingdome?

Act.4.c.27. Act.10.f.38. Heb.1.c.9.

Sch. No, but a spirituall and eternall kingdome, that is gouerned and ordered by the word and spirit of God; which bring with them righteousnesse and life.

Luk.1.c.32,33 Ioh.18.f.36. Col.2.c.13 14.

M. What fruit take we of this kingdome?

2.Tim.4.a.1. Ro.13 d.12, &c.& 16.c.20. 2.Cor.10.c.4, 5. Eph.6.b.10, 11.&c.

Sch. It furnisheth vs with strength and spirituall armour, to vanquish the flesh, the world, sinne, and the deuill, the outragious deadly enemies of our soules, and to liue vertuously and holily.

Psal.110.d.4,5 Heb.4.d.14, 15.&c.& 5.b. 6,7.& 7.a.1,3. b.11.2.&c. & 9.d.13.14.

M. What manner of Priest is Christ?

Sch. The greatest, and an euerlasting Priest, which only is able to appeare before God, onely able to make the sacri-

fice

stice that God will allow and accept, and onely able to appeale the wrath of God.

M. To what commoditie of ours doth he thus?

Sch. For vs he craueth and prayeth peace and pardon of God, for vs he appeaseth the wrath of God, and vs he reconcileth to his father: for Christ alone is our mediator, by whō we are made at one with God, Yea, it maketh vs as it were fellow priests with him in his priest-hood, giuing vs also an entrie to his Father, that we may with assuredneſſe come into his presence, & be bold by him to offer vs & all ours, to God the father, in sacrifice. Ioh.14.d.2.7. Act.10.f.37. Eph.2.c.14.15. &c. Colos.1.c.20. Heb.9.d.24.25. 1.Tim.2.b.5. Rom.8.c.15. & 12.2.1. Gal.4.2.5.6. Ephe.3.b.12. Heb.4.d.15, 16.

M. What maner of Prophet is Christ?

Sch. Whereas men despised all other Prophets and teachers, the seruants of God, Christ himselfe the sonne of God, and Lord of all Prophets, came downe from heauen, his Fathers ambassadour and messenger to mē, fully to declare his fathers will, and to instruct men in the right knowledge of God, & of all truth. And so in the name of Christ are contained those three offices which the sonne of God receiued of his father, and fulfilled to make vs partners with him of all Luk.7.c.16. Act.7.c.37. Heb.1.a.2. Ioh.8.d.26.c. 40. & 15.c.15. & 17.2.6. &c. & 18.g.36.

the fruit thereof. For the Sonne of God is not onely called, and is indeed Iesus Christ, that is, the Sauiour, King, Priest, and Prophet, but also he is so for vs, and to our benefit and saluation.

Mat.1.c.21. & 3.d.17. Ioh.3.b.34. c.34.& 14.b. 10,11. Hebr.1.2,3. & 5.b.5.

M. How doest thou call Christ the onely sonne of God, seeing also the godly are also so named the children of God?

Sch. For that Christ is the only naturall Sonne of God, of one substance with the Father, and we being by nature the children of ola *Adam*, are made the children of God by adoption, grace, and fauour, through Christ our Sauiour.

Ro.8.b.14,17. Gal.4.a.5,7. Eph.1.a.5. 1.Ioh.3.a.1. Mat.9.c.2. & 10.c.1. & 21.c. 18.& 28.d.18.

M. What meaneth it that thou doest call Christ our Lord?

Sch. For that the Father hath giuen him dominion ouer Men, Angels, and all things: and that he gouerneth the kingdom of God, both in heauen and in earth, with his owne will and power.

Luc.1.d.32,33. Ephe.1.d.20, 21,&c.

M. What more?

Sch. Hereby are all the godly put in minde, that they are not at their owne libertie, but that both in their bodies and soules, and in their life and death, they are wholly subiect to their Lord, to whō they ought to be obedient and seruiceable

Deut.10.b.12, c.20 Mal.1.b.6. Luc.9.c.23,24 & 14.f.26,27, Heb.2.a.5,6. &c.b.9.10.

in

in all things, as most faithfull seruants.

M. What followeth next?

Sch. Next is declared, how he tooke vpon him mans nature, and hath performed all things needfull to our saluation.

M. What is it then necessarie that the sonne of God should be made man? Mat.1.c.17.& 17.d.21,23.& 20.d.28,19. Ioh.1.b.14 & 11.f.50,51. Rom.5.c.15. &c. 1.Cor.15.c.21, 22. Phil.2.c.6,7. &c. Heb.2.b.9. 1.Tim.2.b.5. Heb.9.b.14, 15.& 9.d.24. 1.Pet.2.d.11, 24. Ioh.1.c.29.d. 36. 1.Cor.3.b.7.8. Heb.4.d.15.& 9.d.14. Mat.1.c.1.3. Luk.1.c.31.35.

Sch. Yea, for necessarie it was that what man had offended against God, man should abide and satisfie it, which most heauie burthen none but Iesus Christ, both God and man was able to beare. Neither could there be any other mediator to make peace betweene God & man but Iesus Christ both God and man.

M. What followeth?

Sc. That He was conceiued by the holy Ghost, borne of the Virgin *Marie*.

M. And why was he not begotten after the vsuall and naturall manner?

Sch. Because he, who came to cleanse vs from our sinnes, must needes bee cleane from sinne himselfe. And therefore was that most pure Lambe of God, Iesus Christ, by the miraculous working of the holy Ghost, conceiued and borne of the Virgin *Marie* without sinne.

M. Why is the Virgin Mary by name expressed)

Sch.

Gen.22.d.18. Esa.11.a.1. Mat.1.a.1, &c. and 22.d.42. Rom.1.c.3.

Sch. That Christ may be knowne to be that true seede of Abraham and Dauid, of whom it was from God foretold, and forethewed by the prophesies of the prophets, of the which Abraham, Dauid, and the virgin Marie, lineally descended.

M. Proceed in rehearsing thy beleife?

Sch. He suffered vnder Ponce Pilate, was crucified, dead, and buried.

Esa.53. Act.13.8,23. 27, &c.

M. Why doth the Creed omig the story of his life, and falleth straighe from his birth to his death?

Sch. Because in the Creed are rehearsed onely the chiefe points of our redemption, and such things as so properly belong to it, that they containe (as it were) the substance thereof.

M. Rehearse the order of his death somewhat more plainely.

Sch. He was most wickedly betrayed, by Iudas his owne disciple, who was with monie corrupted, and hired thereunto: he was forsaken of all his disciples, denyed and forswone by Peter, falsly and malitiously accused by the Iewes, condemned by Pilate, the Romaine President, he was buffetted, scourged, crowned with thornes, and clothed in purple, and otherwise abused and scourged, both

Mat.26.b.14, 15, &c. and 27. the whole. Mar.14.c.45, &c. and 15 the whole. Luk.22.c.47, &c. and 23.the whole. Ioh.18.& 19. the whole.

most

most cruelly and spightfully: and finally with his Crosse laid vpon his necke, hee was haled out of the Citie into the place named Caluarie, where betweene two theeues they villainously nailed him vpon the Crosse, vpon the which being extreamely tormented, hee suffered most painefull and shamefull death, sustaining with all torments of minde more cruell then any bodily death.

M. Did Christ suffer all this willingly, or vnwillingly?

Sch. Notwithstanding that this most vile and cruell death was most terrible to his humane nature, yet did he submit his will vnto his fathers will, who had appointed him vnto the same, and so he suffred the said vile reproches, torments and most cruell death, both willingly obeying his Father: and most patiently praying for those who crucified him.

Mar. 26. 37. 38. 39. 41. 42. 3. 1. c. 53. & 20. d. 18.
Mar. 10. f. 45.
Ioh. 10. c. 11. 15. d. 17, 18.
Phil. 2. b. 8.
Luc. 23. c. 34.
Esay. 53. the whole.
Rom. 1. a. 5.
2. Cor. 5. d. 21.
Gal. 1. a. 4.
Eph. 1. a. 3. &c. b. 7, &c.
Col. 1. c. 13. 14. & 2. c. 15. 14.

M. Why would God haue his most innocent son to suffer such a shamefull and painefull death?

Sch. Christ became our suretie & pledge vnto his Father, to answer, pay & suffer whatsoeuer wee did owe, and had deserued. And therefore he (thought himselfe most innocent) suffered for vs most wicked

1.Pet.3.d.18. & 4.a.1. Ioh.3.c.16. 2.Cor.15.d.21.

ked sinners. And his father laid our burthen vpon him, according to that rigor of the law and iustice: that for his sake he might deale most mercifully with vs.

M. Rehearse me then the summe of those benefits, which we inioy by Christs death.

Sch. Christ, as I before touched, yeelded himselfe in our steed and place, to satisfie for our sinnes before God his father, to appease the wrath of God towardes vs for our disobedience, by the sweete sacrifice of his obedience, and to make vs at one with God, and so Christ the most innocent lambe of God was bound, to set vs sinners at libertie, who were thrall vnto Sathan, death & damnation. Christ most guiltlesse was accused and condemned by the sentence of a worldly iudge, that he might acquite vs most guilty and most worthy to be condemned, before the heauenly iudgement seat. Christ by his pretious blood shed for vs, hath clensed and washed away the spots and filth of our sinnes. And finally, Christ by his vnderserued reproches, most painefull and shamefull death, hath deliuered vs from eternall paine, shame, and death euerlasting,

Rom.5.b.8, 10,11. 2.Cor.5.d.18, 19,20,21. Ephe.2.c.12, 13,14,17,&c. Heb.7.d.26. 27.&9.d.12,14. & 10.c.12,14,17 Ro.8.a.1,2,c. 33,34 Col.1.e.3,14. &c.d.20,21.

Psal.51.b 7. Heb.9.d.14. 1.Ioh.1.b 7. Apoc.1.b.5. 1.Pet.2.d.21, 22,&c.

uerlasting, which we had most iustly deserued by our sinnes, which sinnes are buried with Christ, and cleane remoued frō the sight of God. And so all Christs suffering is a medicine and remedy to all our miseries, whereinto wee are fallen either originally by *Adam*, or afterwards by our owne wickednes, so that we faithfully beleeue in him and imbrace him. Rom.4.b.7.8. Col.2.a.13.14. Heb.10.c.17. Rom.8.a.1.2.

M. Notwithstanding we doe suffer death of the body, which is a parcell of the punishment due to sinne?

Sch. Death of the body, which without Christ was the gate to hell, is now by Christ made to all that beleeue in him, the gate and passage into heauen; euen as hee himselfe did by death enter into his kingdome, so that death which before was a punishment, is now by Christ become a bantage. Luk.23.f.43. Ioh.c.25.c.6. 1.Cor.15.c.18. 2 g.54.55. &c. 1.Thes.4.c.13, 14. Phil.1.c.21.23. Apoc.14.c.13.

M. Commeth there any other profite vnto vs by the death of Christ?

Sch. Christs suffering and death is not onely a medicine of our miseries (as I before noted) but also an example for vs to follow. Eph.5.a.2. 1.Pet.2.d.21. &c & 4.a.1.2. &c.

M. Declare that more plainely.

Sch. We ought after this example to be obedient

Ioh.13.b.&c. Eph.5.a.2. 1.Pet.2.d.21. &c. & 4.a.1,2. &c.

obedient vnto the will of God our heauenly father, and patiently to take all iniuries at mans handes, and to crucifie the wicked lustes of the flesh, and to bee as dead, and buried vnto sinne: so that wee sinne more hereafter, after the example of Christ our Sauiour, who was crucified dead and buried for sinne: and indeed naughtie lusts (which otherwise are vnbridled) are in those, who by faith doe cleaue vnto Christ, by the vertue of his death, as it were crucified, and the burning heate of them so quenched by his blood, that they may easily bee brought to obey the spirit. So that we are holpen by the vertue of his death, to performe that which we are moued vnto, by the example of his life and death.

Ro.6.a.2.4.7. b.11,&c. Gal.2.d.20. & 5.d.24. Col.2.c.13, &c.

M. Are we not hereby put in minde of our duie also towards Christ?

Ro.14.b.7,8. 1 Cor.6.d. 20. & 2.Cor.5.d. 15. 1.Thes.5.b.10. Rom.5.b.8 10. Mat.10.d.37. & 16.d.25. Luk 9.c.23,24. &c. &14.f.26.

Sch. We are indeed taught that wee are not our owne, to doe what wee list: but that we are wholly Christs, who hath so deerely bought vs, most bounden to obey him, and to do his will, most bounden to loue him who so deerely loued vs first, being yet his enemies, most ready a-

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gaine to yeelde all that is ours, yea, and our selues wholly vnto Christ, who hath giuen himselfe wholly vnto vs: most readie for his sake, to forsake not onely all worldly things, and pleasures of this life, but also to loose our liues rather then we forsake Christ, and our loue and dutie towardes him, for happy is the death, that being due to nature, is chiefly yeelded to Christ: for Christ (I say) which offered and yeelded himselfe to willing death for vs, and who being the author of life, both will and is able to deliuer vs, being dead from death, and to restore vs to life euerlasting. Mat.16.d.25. Mar.8.d.35. &c.

M. Why doest thou also adde that he was buried?

Sch. His dead body was laid in graue, that his death should bee more euident, and that all men might certainely know it. For if he by and by had reuiued, many would haue brought his death in debate and question, and made it doubtfull. *Mat.12.d.40. & 27.g.59.60. &c. 1.Cor.15.2.4.

M. What meaneth his descending into hell?

Sch. That as Christ in his body descended into the bowels of the earth, so his soule seuered from the bodie, hee descended into hell, and that therewith also the vertue 1.Pet.1.19. Ioh.8.d.24.

1.Cor.15.g.54, 55.&c. Heb.2.d.14,15.

vertue of his death so pearsed through to the dead, and to very hell it selfe, that both the soules of the vnbelieuing felt their most painefull and iust damnation for infidelitie, and Sathan himselfe the Prince of hell, felt that all the power of his tyrannie and darkenesse was weakned, vanquished, and fallen to ruine: and on the other side, the dead, who while they liued, believed in Christ, vnderstood that the worke of their redemption was now finished, and perceiued the effect and strength thereof, with most sweete and assured comfort.

Iob.5.c.25,28, and n.c.25,26. Rom.14.b.8,9. Col.1.c.13,14, 19,20.

M. Now let vs goe forward to the rest.

Sc. The third day after he rose againe, and by the space of fortie dayes often times shewed himself aliue, and was conuersant among the disciples, eating and drinking with them.

M. Was it not enough, that by his death we obtaine deliuerance from sinne, and pardon?

Sch. That was not enough, if we consider either him or our selues. For if hee had not risen againe: hee could not bee thought to be the Son of God, nor could haue been our Sauior from death. But

now

now rising from death to eternall life, he declared the power of his Godhead: and hath shewed himselfe the conquerour of sinne and death, yea, of the diuel himselfe.

Rom.11.2.4, & 2.2.4.b.9,10, & 3.2.1,2,&c. 1.cor.15.d.26. g.54.&c.

M. What profite bringeth it to vs, that Christ rose againe?

Sch. Manifold and diuers. For from thence commeth vnto vs an endeuour, vertue and strength, to liue well and holily: thereby Christ indueth vs with righteousnesse, which before we lacked. And Christ by his resurrection from death to life, is become to vs the author of life. For from thence haue we hope, that our mortall bodies also shall one day be restored from death, and rise againe, for that hee hath made vs partakers of his resurrection and life. For it cannot be that Christ our head rising againe, should suffer vs the members of his body to be consumed, and vtterly destroyed by death.

Ephe.1.d.20. &c. Phil.2.b.9. &c. Gal 2.d.19,20. Rom.4.d.25, & 5.c.25.&c. & 6.2.4,5,b. 11,12.&c. 1.cor.15.c.20, &c. 1.Thes.4.d.14. &c. Colos.1.d.18. 2.Tim.2.b.&c.

M. Proceed.

Sch. As the Scriptures doe teach, that Christ is risen for our righteousnes, so doe they also teach, that we after his example should rise from the deadly

Ro.6.2.4,&c. b.9,10,11,&c. Ephe.5.d.23. Col.3.2.2.&c.

wozkes of ſin, and liue from henceforth vnto righteouſneſſe and holineſſe: to the perfoꝛmance whereof, Chriſt inueth vs with ſtrength, by the vertue and power of his glorious reſurrection.

Mat.16.d.19. Luk.24.g.51. Act.1.b.9,10, &c. Ioh.12.b.8.& 16.b.10.c.16.d. 28.& 20.d.17.

M. What followeth in the Creed?

Sch. He aſcended into heauen, and ſitteth on the right hand of God the father, &c.

M. Tell me how this is to be vnderſtood?

Sch. Plainely that Chriſt in his body aſcended into heauen, where hee had not afoꝛe beene in his bodie.

Ioh.12.b.8.

M. Is he then here in the earth no more with vs?

Sch. Hee did himſelfe foꝛeſhew vnto his Apoſtles, that they ſhould not haue him alwaies with them, which is to be vnderſtood of his bodily preſence. Foꝛ in the nature of his Godhead, which filleth all things, both he euer was in heauen, and alſo with the ſame, and with his ſpirit he is alway preſent in earth with his Church, and ſhall be preſent till the end of the woꝛld.

Ioh.17.a.5. Mat.18.c.20. & 28.d.20. Ioh.14.d.18. and 16.b.7. Ro 8.b.9, &c.

M. Then are we not left without his helpe & protection, though we haue not his bodily preſence?

Sch. No foꝛſooth. Foꝛ Chriſt ſitteth on

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the right hand of God, doeth with his power, wisedome, and prouidence, rule and dispose the world, moue, gouerne, and order all things: and as he promised, hee sendeth downe his holy spirit from heauen into our hearts, as a most sure pledge of his good will, by which spirit he bringeth vs from darkenes and mist, into open light, hee giueth sight to the blindenesse of our mindes, hee chaseth sorrow out of our hearts, and doth comfort and strengthen vs, and the same will he doe vnto the worlds end.

Mat.28.d.18. Ioh.16.b.7.& 17.a.2.&c. Eph.1.d.20.& 4.b.8.&c. Phil.2.b.9,10. Col.1.c.18. Apoc.11.d.15. Rom.5.a.2. & 8.a.4,5.b 9. &c.

M. Now as touching Christ, what doest thou chiefly consider in his ascending, and sitting at the right hand of his father?

Sc. It was meet that Christ which from the highest degrees of honor and dignitie, had descended to the basest estate of a seruant, and to the reproch of condemnation and shamefull death, should on the other side obtaine most noble glorie, and excellent estate, euen the same which he had before, that his glorie and maiestie might in proportion answere to his baseneſſe and shame.

Eph.1.d.20, &c. Phil.2.b.8,9. &c. Ioh.17.a.5.

M. what profit take we of his ascending into heauen, and sitting on the right hand of his father?

Ioh.14.2.&.3. &c.

Sch. For Christ, as he had descended to the earth, as into banishment for our sakes: so when he went vp into heauen, his fathers inheritance, he entred in our name; making vs a way and an entrie thither, & opening vs the gate of heauen,

Ioh.16.c.26. Rom.8.1.34. Heb.7.d.25. & 9.g.24. 1.Ioh.2.a.1.

which was before shut against vs for sinne. Moreouer, he being present in the sight of God, as commending vs vnto him, and making intercession for vs, is the paterne of our cause, who being our aduocate, our matter cannot quaile.

M. But how can wee follow his example in his ascending vp to heauen?

1.Cor.15.f.47, 48, &c. Col.3.a.1,2, &c.

Sch. We ought from henceforth to looke vp to heauen, and to raise vp our mindes and hearts thither, where Christ is at the right hand of the father, bending all our thoughts and studies vpon diuine, eternall, and heauenly things, and not vpon earthly, worldly, and transitorie things.

M. What more?

Esa.1.b.11.c.16, 17, &c. Mat.5.a.8, &c. Ioh.4.c.20. &c.5.24.

Sch. We are furthermore taught, purely, and sincerely to worshippe Christ the Lord now raigning in heauen, not with any earthly worshippe, traditions, or vaine

vaine inuentions of men, but with heauenly and very spirituall worship, such as may best beseeme both vs that giue it, and him who receiueth it.

M. Now I would heare thee tel me shortly what thou hast learned of the last iudgement, and of the end of the world?

Sch. Christ shall come in the clouds of heauen with most high glorie, and with most honorable and reuerend Maiestie, waited on, and beset with the company and multitude of holy angels. And at the horrible sound, & dreadfull blast of trumpet, all the dead that haue liued from the creation of the world to that day, shall rise againe with their soules and bodies whole and perfect, and shall appeare before his throne, to bee iudged, euery one for himself, to giue account of their life, which shalbe examined by the righteous and seuere iudge, according to truth. Mat. 24.c.29, 30.31 & 25.c. 31 32.&c. 1.Cor.15.g. 52.&c. 2.Pet.3.10.&c. Ro.14 b.10.12, 1 Cor.4. 2.45. 2.Cor.5.b.10, 11.

M. Seeing, death is certainely appointed for all men, how doest thou in the Creed say that some shall then be quicke or aliue?

Sch. S. Paule teacheth, that they which then shall remaine aliue, shall suddenly bee changed and made anewe, so that the corruption of their bodies being ta- 1.Cor.15 g.51. 1.Thes.4.d.17.

ken away, & mortalitie remooued, they shal put on immortality. And this chãge shal be to them instead of death, because the ending of a corrupted nature shall be the beginning of a nature uncorrupted.

1.Cor.15.§ 53,&c.

M. Ought the godly in thinking vpon this iudgement, to be stricken and abashed with feare, and to dread it, and shrinke from it?

Sch. No, but rather to conceiue great hope and comfort thereby. For hee shall giue the sentence, which was once by the iudges sentence condemned for vs: to the end that we cõming vnder the greeuous iudgement of God, should not bee condemned, but acquited in iudgement.

Rom.8.a.1,c. 15.d.23.g.38, 39. 1.Cor.1.b.7. Phil.3.d.20. Tit.2.d.13. 2.Pet.3.c.12.

M. Sith then thou hast now spoken of God the father the Creator, and of his Sonne Iesus Christ the Sauiour, and so hast ended two parts of the Christian confession: now I would heare thee speake of the third part, what thou beleeuest of the holy Ghost.

The third part.

Sch. I confesse, that the holy Ghost is the third person of that most holy Trinitie, proceeding from the father and the sonne, before all beginning, equall with them both, & of the very same substance, and together with them both to be honored and called vpon.

Mat.28.d.19. 1.Ioh.5.b.7. Ioh.14.d.16. & 15.d.26.& 16.b.7.& 20. f.22. Act.5.a.3.4.

M.

M. Why is he called holy?

Sch. Not onely for his owne holinesse, but also for that by him, the elect of God and the members of Christ are made holy, for which cause the holy Scriptures haue called him the Spirite of Sanctification. Rom.1.2.4. and 15.d.16. 2.Thes.2.c.13. Tit.3.b.5. 1.Pet.1.2.2.

M. In what things doest thou thinke that this sanctification consisteth?

Sch. First, we are by his diuine inspiration newly begotten, & therefore Christ said, that wee must bee borne againe of water and the Spirit. Also by his heauenly breathing on vs, God the father doth chuse and adopt vs to bee his children, and therefore bee is worthily called the Spirite of adoption, who is in our hearts, as the seale of our election, perswading and assuring vs, that Gods benefites through Christ are all ours. Eph.3.2.5,6. Tit.3.b.5. Rom.8.c.15. d.23. Gal.4.2.5,6. Rom.8.c.14, 15,&c. 2.cor.1.d.22,& 5.2.5. Ephe.1.c.13,14.

M. Go forward.

Sch. The holy Ghost expoundeth and openeth the diuine misteries vnto our mindes, and by his light, the eye of our soules are made cleere to vnderstande them. By his iudgement sins are either pardoned, or reserued. By his strength sinfull flesh is subdued and tamed, and Ioh.14.b.17.d. 26.& 16.b.13. & 20.f.22,23. 1.cor.2.c.10,11, d.13.15. Ephe.1.d.17. Rom.8.2.5.b. 9.&c.

Act.2.2,4.2, 17,&c. 1.cor.12,2,4, 7,&c.

corrupt desires are bridled, and restrained. At his will manifold gifts are distributed among the godly.

M. Hast thou any more to say heereof?

Sch. In the manifold and diuers discommodities, molestations, and miseries of this life, the holy Ghost with his secret consolations, and with good hope, doth asswage, ease, & comfort the griefes and mourning of the godly, which commonly are in this worlde most afflicted, and whose sorrowes doe passe all humaine consolation, whereof he had the true and proper name of Paraclet, or the comforter. And finally by his power our mortall bodies shall rise, and be aliue againe. Briefly, whatsoeuer benefits are giuen vs in Christ, all these wee vnderstand, feele, and receiue the workes of the holy Ghost. Not vnworthily therfore we put confidence and trust in the author of so great gifts, and do worship and call vpon him.

Ioh.14.b 16.2 26,& 15.d.26, & 16.2 7. Rom.8.b.11. 1.cor.12,2,4,7. &c.b 14.3 &c.

The fourth part.

M. Now remaineth the fourth part of the holy Catholike Church, of the which I would heare what thou hast to say.

Sch. I may briefly say, that the Church

is

is the body of Christ. 1.Cor.12.d.27.

M. Yea, but I would haue it somewhat more plainely and at large. Eph.1.d.22,23. Col.2.c.18.

Sch. The Church is the body of the Christian common-weale, that is, the vniuersal number and fellowship of al the faithfull, whom God through Christ hath before all beginning of time appointed to euerlasting life. d.24. Rom.12.b.5. &c. 1.Cor.12.b. 12.13.&c. c.10. d.26. Ephe.1.2.4 5. &.3.b 9.10.

M Why is this point put into the Creed?

Sch. Because if the Church were not, both Christ had dyed without cause, and all the things that haue beene hitherto spoken of, should be in vaine, and come to nothing. Mat.25 f. 32. Mat.16.c. 18.

M. How so?

Sch Hitherto we haue spoken of the causes of saluation, and haue considered the foundations thereof, namely, how God by the deliuring of Christ, loueth and dearely esteemeth vs: how also by the worke of the holy Ghost, wee receiue this grace of God, whereunto we are restored. But this is the onely effect, that there be a Church, that is, a company of the godly, vpon whom these benefits of God may be bestowed. Act 20.f.28. 1.Cor.12.b. 12.13 &c. Ephe.1.2.3 4. 5.&c.d. 11. &c. and 3 b.9 10.d. 21.and 5.d.25. 1.Tim.3.d. 15.&c.

M. Why doest thou call this Church holy?

Sch.

Ro.8.c.29,30. 2.cor.1.4.f.33. Ephe.1.2.4.5. b.11,12, &c.

Sch. That by this marke it may be discerned from the wicked company of the vngodly. For all those whom God hath chosen, hehath restored vnto holines of life and innocencie.

M Is this holinesse which thou doest attribute to the Church, already in all points perfect?

Rom 8.f.26. 1.cor.13.c.9, &c. 2.co.12.b.5.9. 1.cor.13.c.10, &15.g.52,53, &c. Eph.5.d.26,27 Apo.19.b.8. & 21,22.c.10,11, &c.g.27.

Sch. Not yet, for so long as wee liue a mortall life of this world (such is the frailtie of mans kinde) wee are of very weake strength, wholly to shun all kinde of vices. Therefore the holinesse of the Church is not yet full and perfectly finisht, but yet very wel begun. But when it shall be fully ioyned to Christ, from whom it hath all cleanesse and pureneſſe, then shall it bee clothed with innocencie and holinesse in all points fully and perfectly finished, as with a certaine snowy, white, and most pure garment.

M. To what purpose doest thou call this Church Catholike?

Sch. It is as much as if I called it vniuersall. For this company or assembly of the godly, is not pend vp in a certaine place or time, but it containeth the vniuersall number of the faithfull that haue liued

liued, doe liue, and shall liue in all places and ages, since the beginning of the world: that there may be one body of the Church, as there is one Christ, the only head of that body.

Mat.28.d.19. Act.2.c.5.9.b. 10.&c. 1.Cor.12.b.12, 13,&c. Eph.1.d.22.23 and.2.c.12.&c. & 4.c.4.5.&c. c.15.16.

M. Now I would haue thee tel me, why after the holy Church, thou immediately addest, that we beleeue the Communion of Saints?

Col.1.c.18. 1 Cor 12.b.12. &c.c.20.&c. d. 16.&c.

Sch. Whereas God hath them that worship him purely & sincerely, in all countries and places, & in all times and ages, all they though seuered in distant times & places, are yet members most neerely ioyned and knit together of one and of the self same body, whereof Christ is the head. Such is the Communion that the godly haue with Christ, & among themselues. For they are most neerely knit together in communitie of spirit, of faith, of sacraments, of prayers, of forgiuenes of sinnes, of eternall felicitie: and finally of all the benefits that God giueth his church through Christ. And they are ioyned together among themselues in sincere loue, concord & vnitie. And because this Communion of Saints cannot be perceiued by our senses, nor by any naturall

Eph.4.c.15.16. Col.1.c.18.& 2.d.19. Eph.4.2.3,4.c 15,16. Col.2.d.19. Mat.22.d.39. Ioh.13.d.34. 35. Ro.12.b.5.&c. 1.Cor.10.f.24. & 13.b.4,5. &c. 1.Cor.11.f.28. 29. Gal.6.2.2. Phil.2,2.1.2. &c.

turall kinde of knowledge, or force of vnderstanding, as other ciuill communities & fellowships of men may be, therefore it is heere rightly placed among these things that are to be beleeued.

M. Is this Church thou speakest of, a visible or invisible Church?

Rom.8.c.29. 30. 33. Eph.1.2.4.5. &c.b.11. Colos.3.b.12.

Sch. Herein the Creed, is properly entreated of the Congregation of those, who God by his secret election hath adopted to himself through Christ; which church can neither be seen with eyes, nor can continually bee knowen by signes. Yet there is a Church of God visible, or that may be seene, the tokens and marks whereof he doth shew open vnto vs.

M. What be those tokens?

Esa.45.b.10.11. Luk.24.c.47. Joh.14.b.13.14 and.15.c.16. and 10.c.23. Rom.10.b.8.9 1.Cor.11.d.20. 11.21.23 &c. Matth.18.c.16. 17.d.9.20. and 28.d.19.

Sch. Whereseuer the Gospel of Christ our Sauior is sincerely taught, God by prayer truely called vpon in the name of Christ, the holy Sacraments are rightly administred, & discipline duly vsed, there the company of Christian men & women assembled, is a visible Church of Christ.

M. Are not then all they that be in this visible Church, of the number of the elect to euerlasting life?

Sch.

Sch. Many by hipocrisie and counterfaiting of godlinesse doe ioyne themselues to this fellowshippe, which are nothing lesse then true members of the Church. But forsomuch as whersoeuer the word of God is sincerely taught, and his Sacraments rightly ministred, there are euer some appointed to saluation by Christ, we count all the whole company to be the Church of God, seeing also that Christ promiseth, that himselfe wil be present with two or three that bee gathered together in his Name.

Mat.13.e.9, &c.d.25,& ef. 47.&c. Esa.55.b.10,11. Mat.18.d.19, &c.vt supra.

Mat.18.d.19,20

M. Why doest thou after the Church, make mention also of the forgiuenesse of sinnes?

Sch First, because the keies wherewith heauen is to be opened and shutte, that is, the power of binding and loosing, of reseruing and forgiuing of sinnes, which standeth in the ministery of the word of God, is by Christ giuen and committed to the Church, and properly belongeth vnto the Church. Secondarily, because no man obtaineth forgiuenes of sinnes, that is not a true member of the Church which is the bodie of Christ: that is such a one as doth not earnstly, godlily, holily,

Mat.16.c.18, 19.& 18.c.17, 18. Io.20.f.22,23. 1.Tim.3.d.15. Mat.24.b.13. Ioh.15.a.4,5, &c. Col.2.d.19.

illy, yea, and continually, and to the ende increace and maintaine the common fellowship of the Church,

M. Is there then no hope of saluation out of the Church?

Ioh.15.2.4.5, &c. Col.2.d.18.19. 2.Tim.3.d.15.

Sch. Out of it can be nothing but damnation, death and destruction. For what hope of life can remaine in the members when they are pluckt asunder, and cut off from the head and body?

M. What meanest thou by this word forgiuenes?

Psal.32.a.1.2, 10.3.c.16.17. Act.13.f.38.39. & 26.d.18. Rom.3.d.24, 25.28. Eph.1.b.7. Col.2.13.14.

Sch. That the faithfull doe obtaine at Gods hand pardon of their offences. For God for Christs sake, who hath satisfied for sinne, freely forgiueth all that beleeue in him their sinnes, and deliuereth them from iudgement, damnation, and paine due for the same.

M. Cannot we then (by godly workes) satisfie God, & by our selues merit pardon of our sinne?

Vt supra, and Esa.53.a.4.5. Rom.5.b.8.10. Col.2.c.16. Gal.2.c.20.21. 2.Tim.1.c.9. 10. Heb.9.d.14.15.

Sch. Christ alone by the offering of his paines, and with his death wherewith he hath paid and performed the penaltie of our sins, hath satisfied God. Therefore by Christ alone wee haue acceſſe to the grace of God. We receiuing this benefit of his free liberalitie and goodnesse, haue nothing at all to offer, or render againe.

gaine to him by way of recompence.

M. Is there nothing at all to be done on our behalfe, that we may obtaine forgiuenesse of sin?

Sch. The Lord promiseth that hee will pardon sinners if they repent, if they amend, and turne their hearts from their naughtie liues vnto him. Wherefore repentance, and amendment of life are necessarie on our part, that we may obtaine remission of our sinnes past.

M. How many parts be there of repentance?

Sch. First we ought to acknowledge and confesse our sinnes before God, and bee heartily sorry, and ashamed that we haue offended his maiestie, and earnestly to hate, and vtterly to abhorre sinne. This sorrow some call contrition.

M. What more?

Sc. Least the greatnes of sorrow should bring vs vnto desperation, our mindes are comforted by faith, which doeth put vs in good & certaine hope of obtaining pardon of our sinnes at Gods hand, through Christ our Sauiour. And this is that we professe, that we beleeue the forgiuenesse of sinnes.

M. Is man able in this feare, & these hard distresses, to deliuer himselfe by his owne strength?

Sch.

Ier. 18. b. 18. Ezec. 18. d. 21. c. 30, 31, 32, and 33. c. 14. &c. Mat. 4. c. 7. Luk. 5. f. 31. Psal. 32. 2, 3, 4, 5, & 51. 2, 3, 4. Pro. 28. c. 13. Lu. 15. d. 18. 21. 1. Ioh. 1. d. 8, 9. Psal. 6. d. 6, 7. & 31. b. 9, 10. & 38. 2, 3, 4, &c. b. 3. &c. c. 17, 18, &c. and 51. c. 17. 1. Cor. 11. g. 31. 2. Cor. 7. c. 9, 10, 11, &c. Mat. 27. 2, 3, 4, &c. 2. Cor. 2. b. 6, 7, 8. Luke. 7. f. 48 g. 47, &c. & 15. d. 18. 20. 21. & 18. c. 13, 14. & 23. d. 42. 43. & 24. c. 47. Act. 2. f. 37, 38. & 3. d. 19. & 16. f. 30, 31. 1. Ti. 1. c. 15, 16.

Psal.23.2.3, & 30.b 10, & 51. b.7,8,10,11,12. & 80.2.3.b.7. c.18,&c. Act.11.c.18. 2.Cor.1.2.3,4. 2.Thes.2.d.16, 17. 2.Tim.2.d,15. Mat.22 d.30, &c. Ioh.11.c.25,26. &c. 1.Cor.15,the whole. 1.Cor.15.c.9. 14,17 18,19. Luk.16.c.22, & 23.f.43.

Sch. Nothing lesse. For it is onely God which strengtheneth man, despairing of his owne estate, raising him vp in affliction, restoreth him being in vtter misery, and by whose grace the sinner conceiueth this hope, minde and will, that I speake of.

M. Now rehearse the rest of the Creed.

Sch. I beleeue the resurrection of the bodie and life euerlasting.

M. Because thou hast touched somewhat of this before, in speaking of the last iudgement, I will aske thee but a few questions; whereto, or why doe we beleeue these things?

Sc. Although we beleeue that the soules of men, are immortall and euerlasting, yet if wee should thinke that our bodies should by death be vtterly destroyed for euer, then must we needes be wholy discouraged, for that wanting the one part of our selues, wee should neuer intirely possesse perfection and immortalitie.

Rom.8.b.11. 1.Cor.15.f.42. &c.g 53.&c. Phil.3.d.22, 1.cor.5.1.1,2. 1.Thes.4.c.13, 15,&c.

We do therefore certainely beleeue, not only that our soules when we depart out of this life, being deliuered from the fellowship of our bodies, doe by and by flie vp pure & whole into heauen to Christ, but also that our bodies shall at length

bee

be deliuered from all corruption, restored to a better state of life, and ioyned againe to their soules, being made glorious like to the body of Christ, and so wee shall wholly be made perfectly & fully blessed, enioying eternall life, & endlesse felicitie.

M. Then thou thinkest that the death of the body ought not to be feared of the Godly.

Sch. Yea forsooth. For we are throughly perswaded, that death is not a destruction that endeth and consumeth al things; but a guide for vs to heauen, that setteth vs in the way of a quiet, easie, blessed, and euerlasting life. In those places aboue named, and Luk. 23. c. 43. Ioh. 11. c. 25. &c. Phil. 1. c. 21. 23. &c. Apo. 14. d. 13.

M. Now thou hast declared the Creed, that is the summe of the christian fayth, tell me what profit we get of this fayth?

Sc. Righteousnes before God, by which we are made heires of eternall life. Rom. 3. c. 21. 22. &c. Gal. 2. c. 16. &c.

M. Doth not then our owne godlines towardes God, and leading of our life honestly, and holily among men, iustifie vs before God?

Sch. Of this we haue said somewhat alreadie, after the declaring of the Law, and in another place to this effect. If any man were able to liue wholly according to the precise rule of the Law of Rom. 7. c. 14. 15. and 8. a. 3. & 10. a. 5. & 12. a. 6.

Gal.2.c.16. & 3.b.17.&c. God, he should worthily be counted iustified by his good workes. But seeing we are almost farre from that perfection of life, yea and be so oppressed with conscience of our sinnes, we must take another course, and finde another way, how God may receiue vs into fauour, then by our owne deserning.

M. What way?

Luk.8.c.11,12, 13,14. Rom.3.d.24. &c.and 4.24. &c.16. Eph.2.14,5. 2.Tim.1.b.9. Tit.3.b.4,5. Sch. We must flie to the mercy of God, whereby hee freely imbraceth vs with loue & good will in Christ, without any our deserning, or respect of workes, both forgiuing vs our sinnes, and so giuing vs the righteousnesse of Christ by fayth in him, that for the same Christs righteousnesse he so accepteth vs, as if it were our owne. To Gods mercy therefore through Christ, we ought to impute all our iustification.

M. How do we know it to be thus?

Rom.4.b.9.11. c.14.16.d.20. 21. Gal.2.c.16.d 20.& 3.b.11. Heb.10.g. 9.8.&c. Sch. By the Gholpell, which containeth the promises of GOD by Christ, to the which when we adoyne fayth, that is to say, an assured perswasion of minde, and steadfast confidence of Gods good will, such as haue been set out in the whole Creed,

Creed, we doe as it were, take state and possession of this iustification that I speake of.

M. Dost thou not then say that fayth is the principall cause of this iustification, so as by the mercy of fayth we are counted righteous before God?

Sch. No: for that were to set Fayth in the place of Christ. But the spring-head of this iustification, is the mercy of God, which is conueyed to vs by Christ, and is offered to vs by the Ghospel, and receiued of vs by Fayth, as with a hand. And so Faith is not the cause, but the instrument of iustification, for that it imbraceth Christ, which is our iustificatiō, coupling vs with so strict a bond to him, that it maketh vs partakers of all his good thinges.

Ephe. 1. 2. 4. 5. 6. &c. and 2. 2. 4. &c. Tit. 3. b. 4, 5, 6. Mat. 1. b. 14. 15. Iohn. 1. b. 12. Rom. 3. d. 22. &c. and 4. c. 16. d. 29. &c. 1. Cor. 1. d. 30. Heb. 2. d. 14. &c.

M. But can he that hath this faith lacke good works?

Sch. No: for by fayth we receiue Christ vnto vs. And he doth not onely set vs at libertie from sinne and death, and make vs at one with God; but also (with the diuine inspiration and vertue of the holy Ghost) doth regenerate & newly forme vs to the endeuour of innocencie and holinesse, which we call newnesse of life.

Rom. 6. 2. 4. and 7. b. 6. & 8. a. 1. &c b. 9. 10. &c. 2. Cor. 5. d. 17. Ephe. 2. c. 15. and 4. d. 23. 24. Col. 3. b. 9. 10.

Rom.5.a 1.2. 1.Cor.13.1.2. Ephes.3.6.17. Iacob.2.d 20. 1.Pet.1.d.19. 21.&c.

M. Thou layest then, that iustice, fayth and good works, doe naturally cleaue together, and therefore ought no more to be seuered then Christ the author of them in vs can be seuered from himselfe.

Sch. It is true.

M. Then this doctrine of faith doth not withdraw mens minds from godly workes and duties?

Psal.1.a. 3. Mat.7.c.17. 18.and 12.d. 33.35. Rom.6.a.1.2. 3 4 &c. Gal.5.a. 6. Ephes.5.c. 17.&c. Colo.3 a.6.7. Tit.3.c.18.

Sch. Nothing lesse. For good workes do stand vpon fayth, as vpon their root. So farre therfore is faith from withdrawing our hearts from liuing vprightly, that contrariwise it doth most vehemently stir vs vp to the endeuor of a godly life, yea, & so far, that he is not truly faythfull, that doth not also to his power doth shun vices, & imbrace vertues, so liuing alwaies as one that looketh to giue an account.

M. Therefore tell me plainely how our workes be acceptable to God, and what rewards be giuen to them.

Deu.4.a.12.& 5.d.31.32.&c. Mat.7.b.6.7. 8 9.and 10.c. 17.19. Ioh.14.b.15. c.21.23.and 15.b.10. Rom.9.f.31. 32.&c.14.d.23. Heb.11.b.6.

Sch. In good workes, two thinges are principally required. First, that we doe those workes that are prescribed by the Law of God. Secondly, that they be done with the minde and fayth which GOD requireth. For no doinges, or thoughts, enterprised or conceiued without fayth, can please God.

M.

M. Then if we both doe such good workes, and with such mind and faith as God requireth, why should we not be righteous by our good works?

Sch. Righteousnesse, that is to be allowed before God the Iudge, ought to bee throughly perfect, and in all points to agree with the rule of Gods law; but our workes, euen the best of them, do swarue farre from Gods law & iustice, and are many wayes to bee blamed and condemned, wherfore we can in no wise be iustified before God by our workes. Lu.18.c.18.13, 14. Rom.3.c.20. and 4.a.2. Ioh.4 d.18.19. & 15.b.14,15.16. & 25.b.4 5.6. Esa.64 b.6. Psal.143.a.2. Gal.2 c.16.

M. Doth not this doctrin withdraw mens minds from the duties of godlines, and make them slacker and slower to good workes: at least, lesse chearefull and ready to Godly endeuours.

Sch. No, for wee are taught by the holy Scriptures, that as our sinnes do dishonor God, so do our good works serue to the setting foorth of his glorie. No dread of hel therefore, and of damnation, nor hope of heauen & all ioyes ought to stay vs from sinne, or to moue vs to vertue, so much as the feare of dishonoring the maiestie of God, and the desire of his glorie, which ought aboue all thinges to be most precious vnto vs. For as it is the greatest horror and mischiefe of sin, Mat.1 b.16. 1.Pet.2.c 12.

Rom.2.d.24. 1.Tim.6.2.1. Tit.2.2.5. 2.Pet.2.2 2. Mat.5.b.16. 1.Pet.2.c.12. Mat. 3.d.23. &c. Iob.14.b.15.c. 21,23. and 15. b.10. Phil.2.b.12. 2.pet.1.c.9,10. &c.

that God and his holy word are thereby dishonored, so doth the honor and excellencie of vertue stand herein, that God is thereby glorified. Further, good works do profit our neighbor, both by deed, and by good example: & they do as certaine testimonies assure vs of Gods good will toward vs, and of our loue and kindnes againe to God-ward, by keeping his commandements: and they be witnesses of our faith, and so consequently of our saluation. Wherefore we may not say, that good workes are vnprofitable, or done in vaine, and without cause, for that we obtaine not iustification by them.

M. But how can our good workes, which thou saiest are vnperfect, euen the best of them, please God, whose iustice is perfectnesse it selfe?

Ro.9.f.31,32. Gal.5.a.6. Heb 11.a.46. the whole. Psal.103.a.3. & 143.a.2.

Sch. It is faith that procureth Gods fauour to our workes, while it is assured that hee will not deale with vs after extremitie of law, nor call our doings to exact account, neither will vse the seueritie of his iustice in weying of them, but pardoning all their vnperfectnes, will for Christs sake, & his deseruings, account them for fully perfect.

M. Wheras then God doth by faith both giue vs iustificatio

iuſtification, & by the ſame faith alloweth & accepteth our works, tell me doeſt thou thinke that this faith is a quality of nature, or the gift of God?

Sch. Faith is the gift of God, and a ſingular & excellent gift. For God inſtructing vs with his woꝛd, and lightening our mindes with his holy ſpirit, maketh vs apt to learne & beleeue thoſe things, that otherwiſe would be farre from entering into the capacitie of our dull wits, and weake faith. Theſe things the Apoſtles vnderſtanding, doe pray the Lord to increaſe their faith.

Mat.16.c.17. Mat 9 c.23.24. Ioh.9.g.38,39. 1.Pet.1.d.21. Luk.24.c.24. 27.g.45.46. Ro.10.b.8.c. 14.d.18.17. Col 2.b.9. 1.Tim.2.a.7. Lu.17.a.5.

The third principall part of prayer.

M. Thou haſt in good time made mention of prayer. For now thou haſt ended the declaration of the law of God, and of the Creed: that is to ſay, of the Chriſtian confeſsion of faith, it followeth next to ſpeake of prayer and of thankeſgiuing. In declaring of prayer, therefore what order ſhall we follow?

Sch. This order, maiſter, if it ſo pleaſe you, firſt, to ſhew who is to bee prayed vnto: ſecondly, with what aſſiance: thirdly, with what affection of heart: and fourthly, what is to be praied for.

M First, then tell me, who (as thou thinkeſt) is to be called vpon?

Sch. Surely none but God alone.

God alone to be called on.

M. Why ſo?

Psal.17.b.7, &c.and 28. & 46.& 79.& 104. and 107. The whole, and in infinit places.

Sch. Because our health, life, defence, saluation, & all good things do remaine in Gods hand and power, it is meet that we aske all needfull things of him, and in all distresses flie vnto his helpe.

M. Why may wee not call vpon saints, and other holy persons, which are departed out of this life, or vpon Angels.

Psal.50.b.15. and 89.b.26. Io.16.c.23.24. Esa.48.b.11.

Sch. For that God himselfe requireth our inuocation vpon him onely, as being the peculiar and proper worshipping belonging to his Maiestie: which we may not giue to any other.

M. What more?

Rom 10.b.8.c. 14.d 16,17 & 14.d.23. Heb.11.b.6.

Sch. If we should in prayer call vpon any other, sauing God only, we should do it without the warrant of Gods word, and consequently without faith, which resteth vpon Gods word: and therefore so to do, were sin against God, and no seruice of God.

M. Now followeth next to declare with what confidence we wretched mortall men, that are so many wayes vnworthy, ought to call vpon the immortall and most glorious God.

Psal 79.b.8,9. Dan.9.c.18. Ioh.14.b.13. & 16.c.23,24. Eph,3.d.18.

Sch. Wee doe not proudly come before God with our prayer, as though we of our selues were worthy to bee heard: know-

but knowing our owne vnworthinesse, we come in the name of Christ, our Mediator, by whose intercession we trust to haue accesse to the Maiestie of God, and to the obtaining of his fauour.

1. Tim. 2. b. 5. Heb. 4. d. 19, 16. & 10. d. 12, 22. Mat. 21. c. 11, 22. Mark 11. d. 23, 23, 24. Iob. 14. b. 10. & 16. c. 23, 24. Heb. 10. d. 19, 22, 23. Iacob, 1. a. 6, 7. & 4. a. 4.

M. By what meanes conceiuest thou this must that thou speakest of.

Sch. I doe beleeue the promises of God, made to vs by Christ in the holy Scriptures, that what soeuer wee aske with faith, of God the Father in Christes Name, wee shall obtaine; so farre as is expedient for vs.

Psal. 6. and 38. the whole, & 50. c. 15. 8. 124. the whole. Rom. 7. d. 18. &c. & 8. d. 22, 23. c. 26. & 12. c. 12. 2. Cor. 3. b. 4. 5. Lu. 18. a. 1, 5 7. Ephes. 6. c. 18. Colos. 4. a. 2. 1. Tim. 1. a. 1. Psal. 34. c. 15. & 145. c. v. 19. 1. Cor. 14. b. 7. c. 11, 14, 15.

M. Now tell me with what affection of heart we must pray vnto God.

Sch. If wee doe feele in our minds the griefe of our miseries, and sinnes that do oppresse vs, as we ought to do, it cannot be, but that wee shall haue great desire of deliuerance from that griefe, and so with most feruent affection, shall wee make sute to God for his helpe, with all prayers and supplications.

M. Is it not then enough to pray with tongue and voice alone?

Sch. God hath promised that he will bee neere to helpe them onely, that call vpon him truely, that is with their heart, and

and that their prayers doe please him, wherefore it is also necessarie that wee knowe that language, wherein we make our prayers, that our tongue and minde may goe together.

M. Is it lawfull to aske of God whatsoeuer commeth in our mind to desire?

Sch. God forbidde that wee Christians should aske of God in Christs name, any thing contrary to the will of God, & our Sauiour Christ, and so vnmeet for God to grant, and hurtfull for vs to receiue. Wherefore least we should in praier bee carried rashly by our owne affections, Christ himselfe hath prescribed a forme and rule, after the which our prayers ought wholy to be directed.

Mat 7.b.11. and 10.b.22. Iob.16.c.23, 24. Iacob.4.a.3. Ioh.5. c.14.

M. What rule and forme is that?

Sch. Euen the same forme of prayer which the same heauenly schoolemaister appointed to his disciples, and by them to vs all: wherein he hath touched in very few pointes all those things that are lawfull to be asked of God, and behoouefull for vs to obtaine: which praier is after the author thereof, called, The Lords prayer. If therefore wee will follow the

heauenly

heauenly teacher with his diuine voyce, saying before vs, truely wee shall neuer swarue from the rule of Praying.

M. Rehearse me then the Lords prayer.

Sch. When ye shal pray (saith the Lord) say thus: Our father which art in heaue, hallowed by thy name. Thy kingdome come. Thy wil be done in earth, as it is in heauen. Giue vs this day our dayly bread. And forgiue vs our trespasses, as wee forgiue them that trespasse against vs. And lead vs not into temptation, but deliuer vs from euill: for thine is the Kingdome, and the power and the glorie, for euer and euer, Amen. Mat. 6. b. 9, 10, &c. Luk. 11. 4, 13. &c.

M. Doest thou thinke that we are bound euer so to render these very words, that it is not lawfull in one word to vary from them?

Sch. It is no doubt, but that we may vse other words in praying, so ỳ we swarue not from the meaning of this Prayer: and doe pray to God with such affiance and affection, as I haue before spoke of. This is euident by the booke of Psalmes, and other praiers contained in the holy scriptures.

M. How many parts hath the Lords Prayer?

Sch. It containeth six, or as some diuide it, seuen Petitions, but in the whole there are but two parts. Whereof the first The parts of the Lords prayer.

first belongeth onely to the glorie of God, and containeth the three former petitions: the second which containeth the three or foure latter petitions, belongeth properly to our commoditie and profit.

M. Why doest thou speake so directly vnto God in thy prayer, saying, *Our Father*.

Psa.33.b.13,14. & 34.c.15,17. 18.& 94.b.9, 10,11.& 139.a.1, 2,&c.and 145. c.18.a.19.

Sch. For that I speake not as to one absent or deafe, but I call vpon God our Father, and pray to him as to one that is present, being surely perswaded that hee heareth me when I pray, for els in vaine should I craue his helpe.

M. Let vs somewhat diligently examine euery word. Why doest thou call God father?

Mat.21.c.2.1, 22. Mat.11.d 22, 23,24.10,16.c. 23 24. Heb 10 d.19, 21,23. Iacob.1.a.6,7. Rom.8.c.15, 16. Gal.4.a.6. Mat.7.b 7.11.

Sch. For that sure trust of obtaining, is the foundation of right praying, as hath before beene declared: it was Gods will that we should call on him by the sweetest name of Father, that we might haue boldnesse to goe vnto him, and in hope of his helpe, euen as children doe vse to deale with their father: yea, and with far better hope then any childe can haue of their naturall father, how much God our heauenly father in abilitie, goodnes,

and

and readinesse to helpe vs, exceedeth all earthly fathers.

M. What else doth the name of Father teach vs?

Sch. That we come to prayer with that loue, reuerence, and obedience, which is due to the heauenly father from his children, and that we haue such mindes as becommeth the children of God.

Luk.11.b 9.13 Malac.1.b.6. Mat.16.d.39. 42. Psal.22.a.1.2. Rom.1.a.8. 1.Cor.1.a.4. Rom.12.b 4. 5.c.10. d.16. 1.Cor.10 f.24. & 13.b.5 & 12 b. 13. &c. c.21.&c.d.25. 26.&c. Malac.2.b.10. Iohn.8.c.41. Ephe.4.a.56. Iaco.2.a.11.3.5 Deut.10.c.17. &c. Psal.10.c.17. 18 & 68.a 5. 6.& 146.b.6. 7.8.

M. Why dost thou cal God our father common, rather then seuerally thine owne father?

Sch. Euery godly man may (I graunt) lawfully call God his owne; but such ought the deare loue among Christians to be, that euery one should haue regarde to the common profite of all: for which cause in all this prayer, nothing is priuately asked, but all the Petitions are made in the common name of all.

M. What more?

Sch. The rich and great men are taught not to disdaine men of poore and simple state; but to regard them as their brethren, whom God accepteth to the honor of his children. And againe, the poore & silly persons, which are most despised in this world, may yet in the meane time relieue themselues with this comfort, that

that in Heauen they haue all one moſt mightie and moſt louing Father.

Pſal.11 b 4. 5.&c.and 20.b. 6.& 33.b.13, 14 and 13.a.4. 5.6.& 115.a.3.

M. Why doſt thou ſay that God is in Heauen?

Sch. For that I beleeue that God raigning in eternall and higheſt felicitie, poſſeſſeth the power of Heauen, and therewith alſo holdeth the gouernaunce of all things, as he is each where preſent, ſeeth, heareth, and ruleth all things.

M. What more?

Col.3.a.1.&c.

Sch. We are withall admoniſhed, not to aſke any thing meete for God, but as ſpeaking to one heauenly father, to haue our hearts rayſed from earth, and deſpiſing earthly thinges, and thinking vpon things aboue, and heauenly, continually to aſpire to that moſt bleſſed felicitie of our Father, and to Heauen, as our inheritance by our Heauenly Father through Chriſt our Sauiour.

Rom.8.c.17. Eph.1.c.14. d.18. Heb.9.d.15. 1.Pe.1.a.3.4.

M. This then ſo happy a beginning, and entrie of prayer being now opened vnto vs, go too, reherſe me the firſt petition.

Sch. First we pray that, Gods name be hallowed.

M. What meaneth that?

Sch. Nothing elſe, but that the name of God be made knowne to mortall men,

and

and that his praise and glorie be euerie where magnified here in earth, as it is meete to be. And that the names of all feined Gods being vtterly abolished, the onely diuine name and maiestie of God the Heauenly Father be had in honour, and called vpon with pure mindes by men of all ages, countries, and partes of the world. Iosu.24.c.14. d.23. Psal.89.a.5.6. &c. Psal.96.a.1.2, 3.&c.and 97.b. 7.9.and 113, & 135.& 145.the whole. 10.4.c.23.21. Rom.1.c.23. and 11.c.36. and 16.d.27.

M. What more?

Sch. Wee pray that the holy name of GOD be not euill spoken off, for our faults, and as it were dishonoured thereby: but rather that his glory be by our owne godlinesse towards God, & goodnesse towardes men, euery where magnified. 1.Cor.10.c.31 Ep.3.d.20.21. 1.Tim.1.d.17. Esa.52.a.5,6. Ezech.36.d. 20.21. Rom.2.d.24. Mat.5.c.16. 2.Thes.1.d.11, 12.

M. Goe forward.

Sc. Secondly we pray, For Gods kingdome to come; that is, that he suffer not the diuine trueth of his word, & Ghospel of Christ, whereby he reigneth in good and godly mens hearts, to lie hidden in darknesse, but that it daily more & more bee made manifest and well knowne to all men, being instructed with the heauenly doctrine of the same. And that Mat.9.d.38. and 24.b.14. &.28.d.19.20. Iu.4.c.18.19. Io.17.c.17.20. 2.Cor.3.d.15. 10.and 4.a.3.4. &c. Eph.6.c.18.19. 1.Thc.3.a.1,2. Mat.13.d.15. c.38.31.& 15, c.2.3,5,6.&c.

he

Mat.7.a.3.4. &c.b.7.8.9. &c.
Ioh.16.a.2.3. &c.and 17.b. 14.15.

he would reſiſt and ouerthrow the craft and violence of Sathan, and of wicked men, that labour to darken the trueth with lyes, or to oppreſſe and roote it out by crueltie.

M. Say on.

Ioh.6.c.13. Ephe.d.1.1. Luc.22.d.31.32 Rom.6.b.11. &c.and 8.a.5. b.9.&c.and 16.c.20. Gal.5.c.15. 16.&c. Ephe.6.b.10. &c.and d.17. 18.19.&c. 1.Pet.5.c.8.9. Mat.25.c.34. d.41.46. Rom.8.c.16. 17.18. 1.Pet.1.a.3.4. Tit.3.c.7. Pſal.40.b.8. Mat.26.d.39. 42.

Sch. We pray, that God by his holy ſpirit, would illuminate and gouerne the heartes of all ſuch as be of his Church, wherein he raigneth ſpecially as in his kingdome, and that he would ſtrengthen them with his ayde & power, as his ſouldiers, that they may earneſtly fight againſt, & ſubdue the Diuell, the World, and the luſtes of the Fleſh, to the inlarging of his kingdome here vpon earth, and that laſtly, all his and our enemies, being vtterly trodden downe, God may gloriouſly raigne and triumph ouer all, and we by Chriſt may finally, as his children and heyres, be made partakers of his euerlaſting kingdome.

M. What followeth next?

Ioh.5.d.30. and 6.d.38. Ephe.5.a.21.

Sch. That Gods will be done. For it is the dutie of Children, to frame their life according to the will of their Fathers, & not contrariwiſe their Parents to con-

forme themselues vnto the will of their children.

M. Whereto doest thou adde, that Gods will may be done in earth as it is in heauen?

Sch. Whereas the mindes of earthly men burning with lustes, are commonly carried to desire: and do those things that most displease God, wee pray that he will with the mouing of his holy spirit, so chaunge and fashion all the willes of vs all, to the will of his maiestie, that we may will or wish nothing that his diuine will misliketh. Rom.8.a.5 7. &c. Rom.8.a.2 5. b.9.11.&c.c.14. 15.&c. 1.Cor.2.c.12. &c.and 3.d.16.

M. proceede.

Sch. We pray also that whatsoeuer wee perceiue to betide vs by his will, wee may receiue and suffer it, not onely with contented, but also with gladsome harts. And that after the examples of his Angels, those heauenly spirites, and of his excellent creatures the Sunne, Moone, & Starres, set before our eyes in heauen, for like example of obedience to Gods will, all we in earth may be in all things likewise seruiceable, and obedient vnto his Maiestie: that as in heauen, so in earth, there be no rebellion nor repining Act.21.c.14. 1.Pet.3.d.17. & 4.c.12,13. &c. Psal.19.a.1.&c. & 9.b.11.&c. and 103.d.20. &c.and 104.a. 4.and 135.b.7. &c.and 136.b. 7,8,9. Heb.1.b.67. d.14. Apoc.7.c.11. &c. & 19.b.10. and 22.c.9.

againſt Gods holy will.

M. What more?

Deut.4.a.2. & 5.c.12.and 28. c.14. Mat.7.c 21.and 12.d.50.& 15. 43.&c. 2.Cor.3.b.6. c.14. Gal.3.c.5 17.5

Sch. Seeing that God hath in his holy ſcriptures expreſſely declared his will, which he hath plainly notified, by giuing them the name of his teſtament, or laſt will, they that vary from the meaning of the ſcriptures, ſurely doe manifeſtly depart from the will of God.

M. Now thou haſt wel anſwered touching the firſt part of the Lords Prayer, which part containeth theſe three poynts that belong onely to the glory of God: I thinke it good for vs to goe forward to the ſecond part, which properly concerneth thinges profitable for our ſelues.

Sch. The firſt point of the ſecond part is, Giue vs this day our dayly bread.

M. What doſt thou meane by the name of bread?

Pſal.104.c.1. 5.d.27.& 105. b.9.10.11.&c. and 144.c.10. 11.&c.& 145. c.14.15.16.

Sch. Not onely thoſe thinges that miniſter vs food & apparell, but alſo all other thinges vniuerſally, that are needfull to the maintayning and preſeruing of our life, and the leading of it in quietneſſe without feare.

M. Is there any thing elſe whereof this word Bread doth admoniſh vs?

Pſal.78 c.18. &c.d.29. 30.& 106,c.14.15. Mat.6.d.25.

Sch. That we ſeeke not, and gather together curiouſly daintie things for banqueting, or precious apparell, or ſumptuous

tuous houshold stuffe, for pleasure: but that we despising delicacies and excesse, be contented & satisfied with litle, temperate, and healthfull diet, & with meane and necessarie apparell. Luk.16.c.19. &c. 1.Cor.10.b.6. 1.Tim.6.b.7, 8,9. Heb.13.a.5.

M. How dost thou call Bread thine, which thou prayest to haue giuen thee of God?

Sch. By Gods gift it becommeth ours, whē he liberally giueth it vs for our daily vses, though by right it be not due to vs. Mat.7.b.7,8. 1.Cor.4.b.7. 1.Tim.6.c.17. Iacob.1.c.17.

M. Is there any other cause why thou callest it thy bread?

Sch. By this word we are put in minde, that we ought to get our liuing with our labour, or by other lawfull meanes, and that being therewith contented, we doe neuer by couetousnesse, or fraude, seeke any thing of other mens. Gen.3.d.19. Eph.4.d.28. 2.Thes.3.b. 8.c.10.11.12.

M. Seeing God bideth vs to get our liuing by our owne labour, why dost thou aske bread of him?

Sch. Because that in vaine shall we wast all the course of our life in toyle of body, and trauell of minde, vnlesse it please God to prosper our indeauors. Psal.127.a.1.2. 1.Cor.3.b.7.

M. Thinkest thou that rich men also, which haue flowing plentie and store of all things, must dayly craue bread of God?

Sch. In vaine shall wee haue plentie of

Deut.8.a.3. Psal.34.b.9.10. & 78.d.29.30. Luk.1.c.53. and 4.a.4 and 12.d.15. 1.Tim.6.d.17. Apoc.3.d.17.

all things, vnlesse God by his grace doe make the vse of them healthfull to vs for the maintenance of our life. For which cause, euen after supper, we pray to haue the dayly meate, which we haue alreadie receiued, to be giuen vs of God, that is to say, to be made lifefull and healthfull to vs.

Mat.6.d.25. &c. c.14. Luk.10.g.41. Phil.4.b.6. 1.Tim.6.19. 10. 1.Pet.5.b.7.

M. Why be added these words dayly, & this day?

Sch. That we auoiding all carefull couetousnesse, and doing diligently our dutie, should dayly craue of our most liberal father that, which hee is readie dailie to giue vs.

M. Goe forward to the rest?

Sch. Now followeth the fift petition, wherein we pray our father To forgiue vs our trespasses.

M. Is this asking forgiuenes necessary for al men?

Phil.14.a.13. & 3.a.1,2.3. Rom.3.b.10. 11.&c.d.23. Ioh 8.a.7. Iac.2.b.10,11. 1.Io.1.b.8.10. Luk.18.b.9.11. &c.13,14.

Sch. Yea, for so much as there liueth no mortall man, that doeth not oft slip in doing of his dutie, and that doth not oft and greeuously offend god. They therefore that doe not confesse that they haue sinned, nor doe craue pardon of their defaults, but with that Pharisie do glory in their innocencie, and righteousnesse, be-

fore

foꝛe God, oꝛ rather againſt God, they ex- 2.Cor.5.c.19.
clude themſelues from the fellowſhip of d.18,&c.
the faithfull, to whom this foꝛme of pꝛai- 1.Ioh.1.07.d,
er, is appointed foꝛ them to follow, and 9.& 2.2.1,2.
from the hope of foꝛgiueneſſe of ſinnes, Mart.9 b.13.
which onely remaineth in the mercy and 1.Tim.1.c.15.
goodneſſe of God thꝛough Chꝛiſt. Foꝛ
this is that which Chꝛiſt ſaith. that hee
came into the woꝛld, not to call the righ-
teous but ſinners to repentance.

M. Why is there a condition added?

Sch. It is moſt reaſonable, that wee Mat.5.2.7.&
would pꝛay, that God would ſo foꝛgiue 6.b.14.15 and
vs, As wee foꝛgiue them that treſpaſſe 7.2.1,2.&18.d.
againſt vs. Foꝛ vnles others do find vs 28.&c e.35.
ready to foꝛgiue them, and vnleſſe wee Luke.6.c.36,
in following the mercifulneſſe of God 37,38.
our Father, do ſhew our ſelues to be his
childꝛen, he plainly warneth vs to looke
foꝛ nothing elſe at his hand, but extreme
ſeueritie and puniſhment. Foꝛ according
to the ſame rule of rigour, and after the
ſame example, ſhall iuſtice without mer-
cy be done vpon him, that cannot find in
his heart to ſhew mercy to others.

M. May it not ſeeme, that our forgiuing of men, ſhould deſerue pardon of God: oꝛ be as a certaine

Iacob.2.b.15. recompence made vnto God?

Ro.3.d.24, 25, & 11.a.5,6. Gal.5.a.4. Sch. Not so: For then should not Gods forgiuenesse be freely giuen, neither had Christ alone vpon the Crosse, fully paid the paines of our sinne due to vs, for the which no man else could, or can make any recompence or amends vnto God.

M. Now goe forward to the sixt petition, which some doe make two petitions.

Mat.12.d.43, 44.45. Ioh.5.b.14. & 8.b.11. *Sc.* Therein we pray, that he lead vs not into temptation, but deliuer vs frō euil.

M. Why so?

2.Pet.2.d.20, 21,22. mat.10.b.16. &c.& 26.d.41. Lu.22.d.31,32. 1 Cor.2.d.27. &c. 2. Cor.11.2 3. Eph.6.b.10, 11,12.&c. Iacob.1.b.14, & 4 2.1. 2.Pet.5.c.8,9. 1.Ioh.2.c.15, 16. Ro.16.d.20. 2.Tim.4. 17,18. Sch. As we before doe aske forgiuenesse of sinnes past, so now we pray that wee sinne no more. For we by nature are so vnwarie to foresee, and so weake to resist the manifold snares, temptations and inticements of the diuel, the world and the concupiscence of the flesh, that we cannot but be ouercome, vnlesse God doe assist vs with his grace, and arme vs with his strength: and therefore we flie by praier vnto the protection of our Almightie and most louing Father, that he will not suffer vs to be ouercome with any wicked temptation, but that he will deliuer and saue vs from all euill.

M.

M. There remaineth yet the conclu ſion of the Lords Prayer.

Sch. For thine is the kingdome, and the power, and the glory, for euer. Amen.

M. Why would Chriſt haue this concluſion added?

Sch. To make vs vnderſtand, that Gods power and goodnes is ſo infinitly great, that there is nothing which hee either cannot, or will not giue vs praying for it, and aſking it rightly. Which alſo this word Amen, which is to ſay, So be it, being added in the end of the Prayer, doth confirme vnto vs.

Mat.7.b.10, 11. & 21.c.22. Ioh.16.c.13. 2 Cor.1.b.9, 10,d,20.& 9. c.8.&c. Ephe.3.d.20. 1.Tim.6. c.15, 16. Iacob.1 2.6.

M. Why is there in the latter end, mention made of the glory of God?

Sch. To teach vs to conclude all our prayers, with praiſes of God: for that is the end whereunto all that wee deſire to obtaine in our praier, & all our thoughts, words and workes, and all things vniuerſally ought to be preferred and applied. For to this end hee hath created vs, and placed vs in this world.

1.Cor.10.g.31. Eph.d.20, 21. Phil.1.b.11. 1.Tim.1.d.17. Iud.f.25.

M Goe forward.

Sch. Moreouer to praiſe and magnifie Gods goodneſſe, iuſtice, wiſedome, and power, and to giue him thankes in our owne name, and in the name of all mankinde,

Pſal.29,2.1,2. & 34, 2.1,2,3. &c.& 50.c. 14. 15,d.23.& 92. 1,2,& 95,96. 103.the whole,

Rom.15.d.6. 1.Theſ.1.a.2. & 5.d.18. 2.Theſ.1.a.3. Luk.17.d.17. Ioh.5.d.44. Rom.1.c.21.d. 25. 1.Pet.4.c.11.

kinde, is parcell of the worſhipping of God, belonging as properly to his maieſtie, as prayer, wherewith if we do not rightly worſhip him, ſurely wee ſhall not onely be vnworthy of his ſo many and ſo great benefits as vnthankefull perſons, but alſo ſhall be moſt worthy of eternall puniſhments, as wicked offendours againſt Gods maieſtie.

M. Sith we alſo receiue benefits of men, ſhall it not be lawfull to giue them thanks?

1.Cor.12.a.6. b.12. 2.Cor.9.c.8. &c.d.11. mat.5.c.16. 1.Pet.2.c.12. & 4.c.10,11.

Sch. What ſoeuer benefits men do to vs, we ought to account them receiued of God, becauſe hee alone indeed doth giue vs them by the miniſterie of men, ſo that our thankefulneſſe to men, redoundeth to the glorie of God, the true and laſt end of all things.

M. Now wee haue ended our treating of the law of God, of the Creed, or Chriſtian confeſſion, & alſo of praier & of thankeſgiuing: ſhal we not laſt of all, conueniently ſpeake of the Sacraments?

Sch. Moſt conuenientlie maſter, for they haue alway prayers and thankeſgiuing ioyned vnto them.

M. Tell mee therefore how many Sacraments hath Chriſt ordained in his Church.

Mat.26.c.26. Sc. Two, baptiſme, & the Lords ſupper.

M.

M. What meaneſt thou by this word Sacrament? &c. & 28.d.19.

Sch. A Sacrament is an outward teſtifying of Gods good will and bountifulneſſe toward vs through Chriſt, by a viſible ſigne, repreſenting an inuiſible and ſpirituall grace, by which the promiſes of God, touching the forgiueneſſe of ſinnes, and eternall ſaluation giuen through Chriſt, are as it were ſealed, and the truth of them is more certainely confirmed in our hearts. Ioh.3.a.5. Act.2.f.38. 1.Cor.10,d.16. & 11.c.24.&c. Gal.3.d.27.

M. Of how many parts conſiſteth a Sacrament? Mat.3.c.11.&c. & 26.c.16.&c.

Sch. Of two parts, of the outward element or creature, being a viſible ſigne, and of that inuiſible grace. Ioh.3.a.5. Mat.3.c.11,12. & 28 d.19.

M. What is the outward ſigne in baptiſme? Ioh.1.a.5.

Sch. Water wherein the perſon baptiſed is dipped, or ſprinckled with it, In the Name of the Father, the ſonne, and the holy Ghoſt. 1.Cor 10.d.16. Act.8,d.36,37, 38. Mar.1.a.4. Act.2.f.38,&c. & 22.c.16.

M. What is the ſecret and ſpirituall grace? Rom.6.a.3. &c. Gal.3.d. 6,27. 1.Pet.3.d.21.

Sch. Forgiueneſſe of ſinnes, and regeneration: both which we haue by the death and reſurrection of Chriſt, and therefore we haue this Sacrament as a ſeale and pledge.

M.

Ephe.2.2.3.d. 19,20.
Tit.3.b.3,4,5, &c.
Mat.28.d.19.
Mat.16.d.16.
Ioh.3.2.5.
Ro.6.2.3.&c.
1.Co.12.b.13.
1.Pet.3.d.21.
Mat.1.24.b. 25.and 16.d.16.
Act.2.f.38. &c and 8.d. 36.37.&c. and 16.d.31.33.34. & 19.2.4.5.& 22.c.16.
1.Co.12.b.13.
Rom.6.2.3. &c. and 13.d. 12.13,14.
Gal.3.d.26,27.
Eph.4.d.20. 28,&c.
Col.2.b.12.
Gen.9.b.9.& 17.2.28.
Mat.10.d.14. 30.
Rom.3.23. & 4.c.21,&c.

M. Shew me the effect of Baptisme yet more plainely.

Sch. Where by nature wee are the children of wrath, & none of Gods Church or houshold, we are by Baptisme receiued into the Church, and assured that we are now children of God, and ioyned and grafted into the body of Christ, and become his members, and doe grow into one body with him.

M. What is required of persons to be baptized?

Sch. Repentance, and Faith.

M. Declare thy meaning of these more largely.

Sch. First, wee must truly repent vs of our former life, & beleeue assuredly that we are cleansed from our sins by the blood of Christ, & so made acceptable to God, and that his spirit dwelleth in vs. And then according to this beleife & promise made in baptisme, we must endeuor our selues to mortifie our flesh, and by our good life to shew, that wee haue put on Christ, and haue his spirit giuen vs.

M. Why then are Infants baptized, which by age cannot performe those things?

Sch. Because they be of Gods Church, and Gods blessing and promise made to the church by Christ (in whose faith they

are

are baptized) pertaineth to them. Which when they come to age, they must themselues learne, beleeue, & acknowledge, and indeuor in their liues to expresse the dutie at their Baptisme, promised and professed. & 6.2.3.&c. Gal.3.d.27. Ephe.4.20,21, &c. Col.2.b.12.

M. What is the order of the Lords Supper?

Sch. The same which the Lord Christ did instruct: Which in the same night that he was betraied, tooke bread, and when he had giuen thanks, he brake it and gaue to his disciples, saying: Take eat, this is my body which is giuen for you. Doe this in rememberance of me. Likewise, after Supper, hee tooke the cup, and when he had giuen thanks, he gaue it them, saying: Drinke ye all of this, for this is my blood of the new Testament, which is shed for you and for many, for remission of sinnes. Doe this as oft as yee shall drinke it in remembrance of me. This forme and order we ought to hold and truely to keepe and to celebrate deuoutly till he come againe. Mat.26.c.26. &c. Mat.14.c.21. &c. Luk.22.c.19, &c. 1.Cor.11.b. 23,24.&c.

M. To what vse?

Sch. For a continuall thankfull remembrãce of his death & the benefits that we receiue Luk.12.c.19. 1.Cor.11.c.24. 26.&c.

Ro.6.17.32. 35.c.48.&c.f. 54,55.&c. 1.Co.10.d.16.

receiue thereby, and that as in baptiſme, we are borne againe, ſo with the Lordes ſupper, we may be alway fed and ſuſtained to ſpirituall and euerlaſting life. And therefore it is enough to bee once baptized, as to be once borne: but as we need oft to feed, ſo is the Lordes Supper oft to be receiued.

M. Which are the parts of this Sacrament?

Sch. The parts hereof, euen as of Baptiſme are of two ſortes, the one earthly and ſenſible: the other is heauenly, and remooued from all outward ſenſes.

M. What is the earthly and ſenſible part?

Mar.26.d.26, 27. Mat.14.c.22, 23. Luk.22.c.19. 20.

Sch. Bread and wine, both which matters, the Lord hath expreſſly commanded all to receiue.

M. What is the heauenly part and matter remoued from outward ſenſes?

1.Cor.11.c.33, 15. Ioh.6.d.27, 35,&c.e.48, &c.g.63. 1.Cor.10.d.16. Col.104.c.15.

Sch. The body & blood of Chriſt, which are giuen, taken, eaten, and drunken of the faithfull in the Lords Supper, only after a heauenly and ſpirituall manner, but yet verily and indeed: In ſo much that as the bread nourſheth our bodies, ſo Chriſts body hath moſt ſingular force ſpiritually by faith to feede our ſoules.

And

And as with Wine mens harts are cheered, and their strengthes confirmed, so with his bloud our Soules are relieued and refreshed through faith: Which is the meane whereby the body and bloud of Christ are receiued in the supper. For Christ as surely maketh them that beliene in him partakers of his body and blood, as they surely knowe that they haue receiued bread and wine with their mouthes and stomacks. And it is also a gage of our immortalitie, and a pledge of our resurrection. Ioh.6.f.54.

M. Is then the Bread and Wine changed into the substaunce of the body and blood of Christ?

Sch. Not: for that were to destroy the nature of a Sacrament, which must consist both of heauenly and earthly matter, and to make a doubt of the truth of Christes body, & to giue occasion of grudging vnto the mindes of the receiuers. Mat.26.d.26. 27. Mat.14.c.22, 23. Luk.22.c.19, 20. 1.Cor.11.c.23, 24.25.26.27, 28.

M. Was this Supper ordained of Christ to be offred as a sacrifice to God the father? Heb.7.d.26. &c.and 9 d.11. &c.g.25.&c. and 10.c.9.10, 12.14.d.18. Luk.22.c.19,

Sch. No: for when Christ died vpon the Crosse, he once fully made that onely euerlasting Sacrifice for our saluation for euer, and hath left nothing for vs to

doe,

1.Cor.11.c.24, 25,26. Hc.13.c.15,16. 2.Cor.11.f.28, 29.&c.

doe but thankfully to take the vse and benefite of that eternall sacrifice, which we chiefly do in the Lords supper.

M. What is our duetie to doe, that we may come rightly to the Lords Supper?

Ier.24.b.7. and 29.b.11,13. 1.cl.2.b.2.13. & c.15 16.&c. Luk.22.c.19. 1.Cor.11.f. 24, 25,26. Rom 5.2.5.8, 9.and 8.2.4, 5.&c. 2.Tim.1 c.14, 15,16. 1.Per.1.c.13,14 &c.d.21,22. and 4.2.1,2,3. &c. Mat.12.d.39. Ioh.13.d .34, 35.&c. 1.Cor.10.d.17. and 13.the whole.

Sch. To examine our selues whether we be true members of Christ.

M. By what token shall we know this?

Sch. First, if wee heartily repent vs of our sinne: next, if we stay our selues and rest in a sure hope of Gods mercy thorough Christ, with a thankefull remembraunce of our redemption purchased by his death. Moreouer, if we conceiue an earnest minde & determinate purpose to lead your life godly hereafter. Finally, seeing in the Lordes Supper is contained a token of friendship & loue among men, if wee beare brotherly loue to our neighbours, that is, to all men, without any euill or hatred.

M. Hauing sufficiently, as I thinke, examined thee concerning the chiefe poynts of Christian religion, I would see now how briefely and effectually thou canst rehearse the whole summe of all that hath hitherto been sayd.

Deu.4.a.1,2. b.13.

Sch. First, the law of God contained in the tenne Commandements, setteth be-

fore

fore my eyes a perfect rule of godly life, which I am bound to obey vppon paine of eternall damnation: wherefore by the same lawe I doe know my sinne, and the wrath of God against mee for the same, and that everlasting death by Gods iustice is therefore due vnto mee: which breedeth in me a horrible feare of minde, and trouble of conscience, from the which it being impossible for me to be deliuered by mine owne wisedome, power, or vertue, or by any helpe or meanes of man or Angel, I am taught by the Gospell, that Christ the sonne of GOD being made man without sinne, hath by his death suffered the punishment due for my sinnes, pacified the wrath of GOD his Father toward me, and reconciled mee vnto his fauour againe, and made mee partaker of his owne iustice, and heire with him of everlasting life, of all which benefites of Christ I am made partaker by fayth in him: which fayth the holy Ghost by the preaching of the Gospel hath wrought in my heart: confirming the same also by his holy Sacraments, being visible and sure tokens and pledges

Psal.19.b 6,7. &c.and 119. 2.4.&c. Mat.19.c.16. 17. Luk.10.c 25. 26 27.28. Rom.2.b.12. 13.and 3.c.19. 20.and 4.c.15. Gal.3.b.10. 2.Cor.2.b.7. and 7.c.2.10. &c. Rom.1.c.15,16 Act.13.f.38.39 Heb.1.b.4,5. &c.and 9.c.9. d.12.14.& 10. a.1.3,4.&c. Mat.1.d.20. 21.&c. Ioh.1.b.14. c.29. Esa.53.a.4,5. 6.c.10,11. Rom.3.d.24. 25 &c. Rom.3.d.23. &c.& 8.c.14. 15,16.17.&c. Ga.1.c.16.&c. Rom.10.b 8. c.14.d.16,17. 1.Cor.12.2,3. 6.b.9. &c. Mat.28.d.19. 20.Mar.16.d.15.1.Cor.10.d.16.17.

pledges of Gods goodnes towards me, through Christ. The which fayth as a liuely & fruitfull tree, should bring forth in me the fruites of good works, holines and righteousnesse, all the dayes of my life, to the honour of God, who hath bestowed so many benefites vpon me: and to ẏ profit & good example of my neighbors. For the increase of the which faith, and grace to please God, and for the accomplishing of all these things, I being of my selfe most weake, & vnable thereunto, ought to make continuall and most earnest sute by heartie prayer vnto God the father, the giuer of all good things, in the name of his sonne our sauiour Iesus Christ, yeelding alway vnto him most heartie thankes for all his benefites.

M. I doe see my good child, that thou well vnderstandest the summe of Christian godlines: Now it resteth, that thou so direct thy life by the rule of this godly knowledge, that thou seemest not to haue learned these thinges in vaine.

Sch. I will doe my diligence, by Gods helpe, worshipfull Maister, and omit nothing, so much as I am able to doe, that I may answere the name and profession of a true Christian. And also I wil humbly,

Psal. 1. a. 3. Mat. 7. c. 17. 18 Luk. 1. g. 74. 75 Rom. 6. a. 1, 2, 3. &c. Gal. 5. a. 8. Mat. 5. b. 16. 1. Pet. 2. c. 12. Mat. 9. c. 23. 24. Rom. 1. a. 7. &c. & 9. d. 16. 1. Cor. 1. a. 3, 4 &c. 2. Cor. 3. b. 5. &c. and 7. c. 15. and 15. b. 10. Phil. 2. b. 13. Ephe. 1. a. 5, 6. &c. 2. Thes. 1. d. 12. Ioh. 14. b. 13. and 15. b. 16. and 16. c. 23. 1. Cor. 10. g. 1. Eph. 3. d. 20. 21. Iud. f. 25. Mat. 13. c. 23. Luk. 12. f. 47. Rom. 1. c. 21. and 2. b. 13. Eph. 4. d. 20. 21 and 5. b. 8. 9. Phil. 1. b. 9, 10, 11. Col. 1. a. 5 6. b. 9. 10. Tit 4 d. 26. Iaco 1. d. 21. 23, 25. &c. and 4. d. 17. 1. Pet. 2. d. 20. 21.

craue of Almightie God, that he suffer not the seede of his doctrine to perish in my heart, as sowen in a dry and barren soile, but that hee will with the diuine dew of his heauenly grace, so water, and make fruitfull the drinesse and barrennesse of my heart, that I may bring forth plentifull fruits of goodlinesse, to be bestowed and laid vp in the barne and garner of the kingdome of heauen.

Tit.1.d.2.&2. 1.d.22,23,25, &c.and 4.d.17, 2.Pet.2.d.20, 21.Luk.11.b.9. c.13.and 1.b.7. Iacob.1.2.5.6. Mat.13.c.19, 20,&c.

MDoe so my good child, and doubt not, but as thou hast by Gods guiding, first conceiued this in mind and will, so shalt thou by his grace attaine to an happy & blessed end of this thy godly studie and endeuour, to thy eternall saluation and to the glorie of God: to whom be all honour and glorie, world without end.

Ioh.15.c.16. Phal.1.a.3. 1.Co.3.b.9,7. 2.Cor.9.c.10, d.14.& 15.d.16. 17.18. Mat.3.c.12,& 13.d.23. Ioh.c.5.6.&c. Ga.5.d.22,23. 2.Cor.8.b.20, 21,&c.

An Admonition for the Morning.

AWake thou that sleepest, and stand vp from the dead, and Christ shall giue thee light.

Eph.5.c.14.

It is time that we should now awake out of sleepe.

Rom.12.d.2.

The night is passed, and the day is come nigh, let vs therefore cast away the deeds of darkenes, and let vs put on the

armor of light.

13. Let vs walke honestly as in the day, and put we on the Lord Iesus Christ.

Mat.5 c.12. Let our light so shine before men, that they may see our good workes, and glorifie our Father, which is in heauen.

Wisedome is a noble thing and neuer
Sap.6.b.13. fadeth away, yea, it is easily seen of them
c.14. that loue it, and found of such as seeke
16. her.

17. It preuenteth them that desire it, that it may shew it selfe vnto them.

Who so awaketh vnto it betimes in the
15. morning, shall haue no trauell, for he shal finde it sitting ready at his doores.

Eccl.2.c.13. Wisedome excelleth foolishnesse, as farre as light excelleth darkenesse.

A Psalme for the Morning.

Psal.113.2.1. PRaise God, O ye children of his seruants, praise ye the name of the Lord. Blessed be the name of the Lord, from this time foorth for euermore.

The name of God is highly to be praised, from the rising vp of the Sunne, vnto the going downe of the same.

The

The day (O Lord) is thine, and the night is thine, thou haſt prepared the light and the Sunne. Pſal.74.c.4.

We haue laid vs downe and ſlept, and are riſen vp againe, for thou (O God) haſt ſuſtained vs. Pſal.3.b.5.

O God thou art our Lord, early in the Morning doe wee ſeeke thee, and with our prayer come before thee. Pſal.93.a.1.& 88.b.12.

We are thy ſeruants, O Lord, grant vs vnderſtanding, that wee may know thy teſtimonies. Pſal.119.verſe 125.

Make vs to know the way that wee ſhould walke in, for wee lift vp our ſoules vnto thee. Pſal.143.b.8.

Teach vs to do the thing that pleaſeth thee, for thou art our Lord, let thy good ſpirit, lead vs forth in the way of life. c.11.

Cauſe vs to heare of thy louing kindneſſe betimes in the Morning, for in thee is our truſt. Pſal.143.b.8.

Repleniſh vs early in the morning with thy mercy, and we ſhall cry for ioy, and be glad all the dayes of our life. Pſal.90.c.14.

For thou (O Lord) art the thing that we long for, thou art our hope, euen from our youth. Pſal.71.a.4.

Through thee haue we beene maintained euer since wee were borne, thou art he that tooke vs out of our mothers wombe: our prayers shall be alwayes of thee.

Psal. 59. c. 16, 17. We will sing of thy power, and will praise thy louing kindnesse betimes in the Morning: for thou hast been euer our strength, our refuge, our defence, and our most mercifull Lord.

Glory be to the, &c. As it was, &c.

A Prayer for the Morning.

VVE yeeld vnto thee our most hartie thankes, O heauenly Father, for that thou hast deliuered vs from all perils and dangers of the night, and brought vs safe to the beginning of this day: wee beseech thee, that thou wilt in the same, and euer hereafter, receiue vs into thy defence and protection: and as thou hast remooued the darkenesse of the night, restored the light of the Sun, and raised vs from sleepe, so thou wouldest vouchsafe also to remoone from vs the inward darknesse of ignorance, to raise

Psal. 3. b. 5. & 4. b. 12.

Psal. 91. a. 1, 2, 3. the whole. Psal. 74. c. 16. Psal. 4. b. 6. & 36. b. 9.

raise vs from sleepe of sin, and to lighten our mindes with the heauenly beames of thy most holy spirit, & with the knowledge of thy deare Sonne, our Sauiour Iesus Christ, the true light of the world, that we eschewing the workes of darkenesse, may giue the steppes of our liues after the light of thy holy word, walking comely as the children of light, in holinesse and righteousnesse, as in the day, and in thy sight: and in the end may come to that most blessed eternall light, which thou doest inhabite, the same thy Sonne our Sauiour Iesus Christ, being our guide thereunto: to whom with thee, and the holy Ghost, one God of most glorious Maiestie, bee all honour and glory, world without end. Amen.

Ioh.14.d.26.& 16.b.13. Act.26.c.18. 2.Cor.4.b.6, 10.1.2 5.9 & 8. b.12.& 12.c.3 5 Ro.13.d.12,13. Ephe. 5.d.8.c. 11. Psal.119.verse 105. Lu.1.g.74,75. 1.Tim.6.d.

A Morning praier for Schollers.

WE render vnto thee most heartie thankes, O father of lights, the giuer of all good gifts, that it hath pleased thee to moue the minds of our parents & friends to set vs vnto the schoole in these our tender yeares, most meet for

Iacob.1.c.17.

Eccle.1.2.a.2. &c. Pro.6.a.6.&b. 6.& 23.c.26. Psal.87.a.2. Iob.1.5.a.4.5. Psal.4.b.6.& 36.b.9. 2.Cor.4.b.6.

the learning of all good things, most humbly beseeching thee not to suffer their good hope and our best time to perish through our vntowardnesse, negligence and slouthfulnesse. And because our watching, diligence and studie can profit nothing without thy grace, vouchsafe with thy heauenly beames so to lighten our mindes and wits, and to endue vs with such desire and loue of good learning, wisedome and vertue, with such docilitie to conceiue, and memorie to retaine the same, that we in our childhood and youth, being well instructed in all good letters and vertue, may growe to be learned and godly men, to the profitable seruice of the Common wealth, and of the holy Church, and to the setting forth of thy glory. This we craue at thy hands, O heauenly Father, in the Name of thy only Sonne, our Sauiour Iesus Christ, beseeching thee for his sake to grant the same. Vnto thee with the same thy sonne, and the holy Ghost,

Deut.4.b.9.10. & 31.b.12.13. Psal.78.a.3.4. Mat.19.b.13.14. 1.Tim.3.d.13. Ioh.15.c.16.

1.Tim.1.d.15.

one God immortall, inuisible, and onely wise, be all honor and glorie, for euer and euer.

Another Prayer for Schollers.

GRant O Lord God heauenly father, that we by thy diuine grace, letting the example of thy deare Sonne, and most blessed child, Iesus Christ before our eyes, as the most cleare and most notable example of all other to be followed, may euen in these dates of our childhood and youth, apply our selues wholy to all good and godly learning, and to the obedience of thy most holy will, and that as we shall grow in yeares, we may also increase more & more in good knowledge, wisedom and vertue, and in the loue of all godly men, and specially in thy heauenly grace and fauor, wherein resteth perfect felicitie, through the same our Sauiour Iesus Christ, to whom with thee and the holy Ghost, be all honor and glorie, for euer and euer, Amen.

Luk. 2. g. 46.

Eccl. 1. 2. 3. &c.

Luk. 2. g. 1. 6. 53.

An Admonition for the Euening, and night.

IF any man walke in the day, he stumbleth not, because he seeth the light of this world.

Iohn. 3. c. 19.

But if a man walke in the night, hee ſtumbleth, becauſe there is no light in him.

Ioh.3.c.19. This is the condemnation, the light is come into the worlde, and men loued darkneſſe rather then light, becauſe their deeds were euill.

Ioh.1.2.5.9. Jeſus Chriſt the ſonne of God, is the light that ſhineth in darkeneſſe, the true light which lighteneth euery man that commeth into the world.

Ioh.12.c.35. Let vs therefore walke whiles wee haue light, leaſt the darkneſſe come vpon vs, for hee that walketh in the darke wotteth not whither he goeth.

2.Cor.6.c.14. Ioh.12.c.36. Let vs not beare a ſtrange yoke with vnbeleeuers, but whilſt we haue light, let vs beleeue on the light, that we may be the children of the light.

Ioh.12.46. Let vs beleeue in Jeſus Chriſt the ſonne of God, who came a light into the world, that whoſoeuer beleeueth on him, ſhould not abide in darkeneſſe.

Ioh.8.b.12.& 9.c.5. Whoſoeuer followeth Chriſt, the light of the world, hee doth not walke in darkneſſe, but ſhal haue the light of life.

There ariſeth vp light in the darkeneſſe,

neſſe vnto them that deale vprightly. Pſal.12.2.4.

Hee that ſaith how that hee is in the light, & yet hateth his brother, is in darknes, euen vntill this time. 1.Ioh.2.2.b.1.9.

He that loueth his brother, abideth in the light, and there is no occaſion of euil in him. b.10.

If thou haſt compaſſion vpon the hungry, and refreſheſt the troubled ſoule, then ſhall the light ſpring out in the darkneſſe, and the darkneſſe ſhall bee as the noone day. Eſa.58.2.10.

The Pſalmes for the Euening, *at night.*

IT is a good thing to make confeſſion and prayer vnto GOD, and to ſing Pſalmes and prayſes vnto thy Name, O thou moſt high. Pſal.92.2.2.

To ſet foorth thy louing kindneſſe early in the morning, and thy trueth in the night ſeaſon. 2.3.

Whileſt darkneſſe couereth the earth and the people, lee thy glorie O Lorde ſhine vpon vs, and ſend forth thy light and thy truth to direct vs. Eſa.6 2.12. Pſal.43.2.3.

2.Cor.4.b.6. Pſal.18.f.28. O God, who commanded the light to ſhine out of darkneſſe, ſhine in our heartes, and giue vs the light of the knowledge of thy glory in the face of Ieſus Chriſt.

Pſal.56.13. Lighten our candle, O God our Lord, and make our darkneſſe to be light, that we may walke before thee in the light of the liuing.

Pſal 119.v.105. Luk.1.g.79. Thy word is a candle vnto our feet, and a light vnto our pathes: it giueth light to them that ſit in darkeneſſe, and in the ſhadow of death, it guideth our feet into the way of peace.

Pſal.119.v.133. & 56 b.13. Pſal.36.b.9.& 13.a.3.4. Direct our ſteps in thy word, and ſo ſhall our feet bee kept from falling, and no wickednes ſhall haue dominion ouer vs.

O Lord with thee is the fountaine of light, lighten our eyes with the light of thy countenance, leaſt that wee ſleepe in death, and our enemie preuaile againſt vs.

Pſal.117.c.15. & 56.b.13. Mat.8.b.12. & 21.c.3.13.& 25.c.30. Act.26.c.18. Bring vs out of darkeneſſe, and out of the ſhadow of death. Breake our bondes aſunder, deliuer our ſoules from death, O ſaue vs from that darkeneſſe,

nesse where is weeping and gnashing of teeth.

Open our eyes that we may bee turned from darknes to light, & from the power of Sathan, vnto thee our God.

That wee may receiue forgiuenesse of sins, and inheritance among them which are sanctified by faith, that is, toward thy Sonne Iesus Christ. Act.26.b.18.

So shall we lay vs downe in peace, and take our rest, for thou, O God only, makest vs to dwell in safetie. Psal.4.b.8.

Glory bee to the Father, and to the Sonne, and to the holy Ghost.

As it was in the beginning, is now, and euer shall bee, world without ende, Amen.

A Prayer for Euening, and night.

Psal.a 91.146. & 147 and in infinit places. Luk.8 g.52. &c. Ioh.11.b.12. &c. 1.Thes.4.c.13, 14. Eph.5 b.11,12. 2.Cor.11.c.14.

O Lord our God, in whose defence the safetie of mankinde and all thinges doth rest, now the light hath darkened the worlde, and our bodyes shall bee layd asleepe (than the which nothing is more like vnto death) wee betake our selues wholly vnto thy protection: most humbly

humbly beseeching thee that thou wilt deliuer vs frō the power of wicked spirits, the princes of darkenesse, which to deceiue vs can transforme themselues into Angels of light, and from all sinne, the workes of darkenesse, and from all other perils and dangers both bodily and ghostly, & that thou suffer vs not wholly to be oppressed, and (as it were) buried in sleepe, neither our minds so to be darkened, that we forget thee, but that whilest our bodies are asleepe, our hearts may continually wake and watch vnto thee. And when that rest hath refreshed our bodyes and minds sufficiently, so much as is requisite vnto nature, the next morning may make vs more able & ready to serue thee, in the state of life, wherein thou hast placed vs, to the health of our owne soules, the benefite of our neighbours, and the glory of thy holy Name, through our Sauiour Iesus Christ, to whom with thee and the holy Ghost, be all honor and glorie, now and for euer, Amen.

Eph.6.b.11,12, &c.

1.Thes.5.a.5, 6, &c.b.10.

1.Cor.7.d.20. Eph.4.a.1, &c.

1.Thes.1.d.12, 13.

An other

An other for Euening and night.

ALmighty God, who as thou hast made the day to labor and trauell in, so hast thou created the night for the rest and refreshing of our weary bodyes and mindes, wee most humbly beseech thee, that as the night darkneth and shadoweth all things, so thou wouldest for thy deare Sonne Iesus Christs sake, hide our sins, remouing them from thy sight, and putting away the memorie of them by eternall oblition, that as our bodies shall haue the rest of sleepe, so also our minds by hope of thy mercie, may inioy the rest of a quiet conscience, and so being wholly refreshed, wee may awake and rise vnto thy seruice the next day, and all the dayes of our life, and when death it selfe shall come (from the which it is as easie for thee to raise vs, as from bodily sleep) we may rest in hope of that most ioyfull resurrection, wherein our bodyes shal awake vnto that euerlasting day, which shall neuer bee interrupted with any darknesse, when wee shall bee made partakers of the inheritance of the

Esa 45.d.7.& 50.a.3. Eccle.5.b.11. Psal.25.a.5,& 23.a.& 51.a. 2.b.9. Esa.43.d.25. Eze.18.c.22. Act.3.d.19. Col.2.b.13. Psal.17.a.2. Prou.3.d.24. Luk.8.g.2. 53. Ioh.11.b.11.c. 25.f.45.4.

Col.1.b.12. Gal.4.d.26. Apo.21.g.23. & 22.b.5.

the Saints in light, in that moſt bleſſed Citie, the heauenly Hieruſalem, where ſhall bee no neede of candle, neither of the ſunne, nor of the moone to lighten it, and the Sonne of the lampe ſhall be our eternall light. Vnto the which moſt glorious light and kingdome of thy deare Sonne, we beſeech thee bring vs, for the ſame our Sauiour Ieſus Chriſts ſake: vnto whom with thee and the holy Ghoſt, be all honor and glorie, for euer. Amen.

Col.1.c.13.

FINIS.